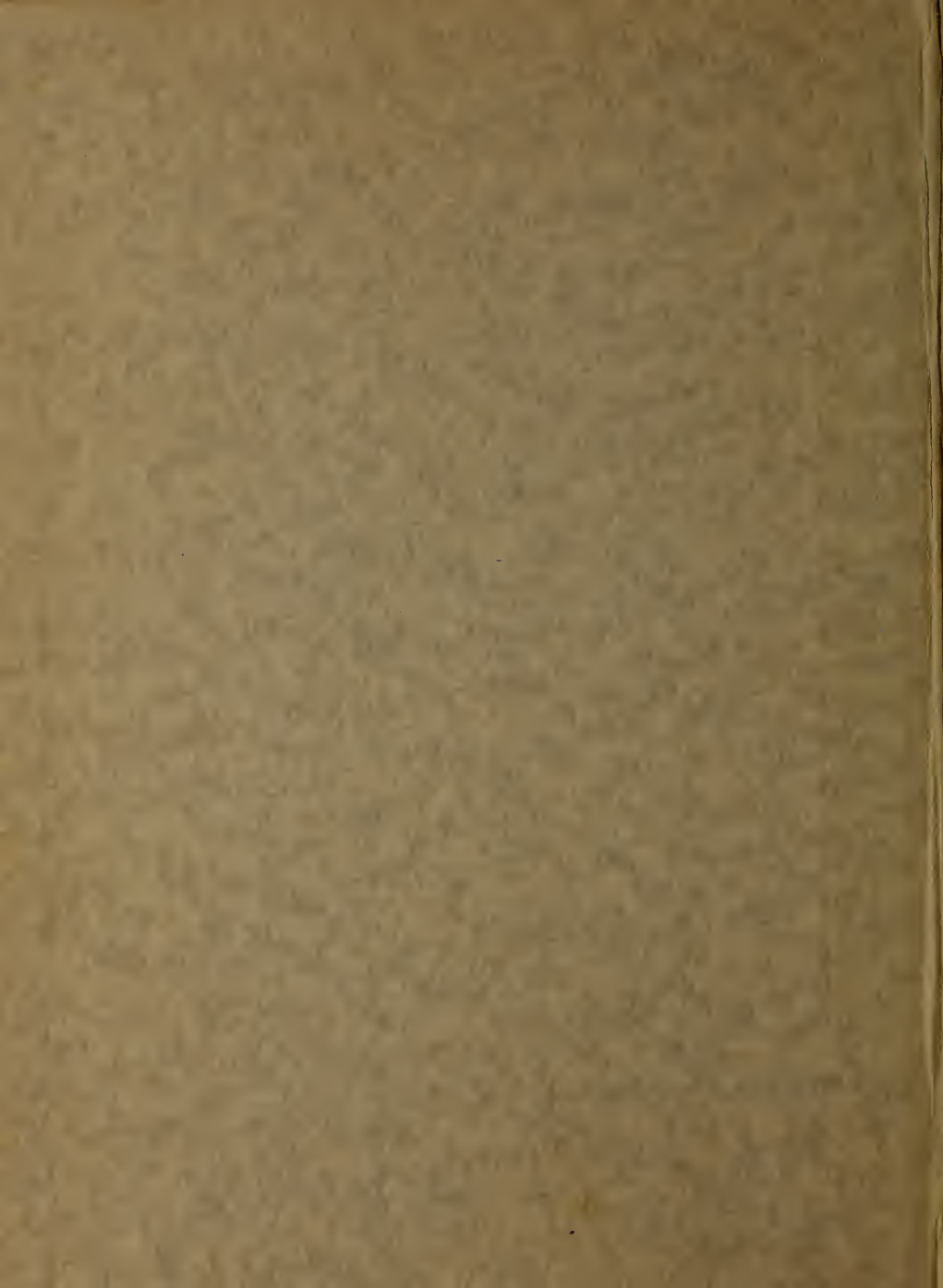
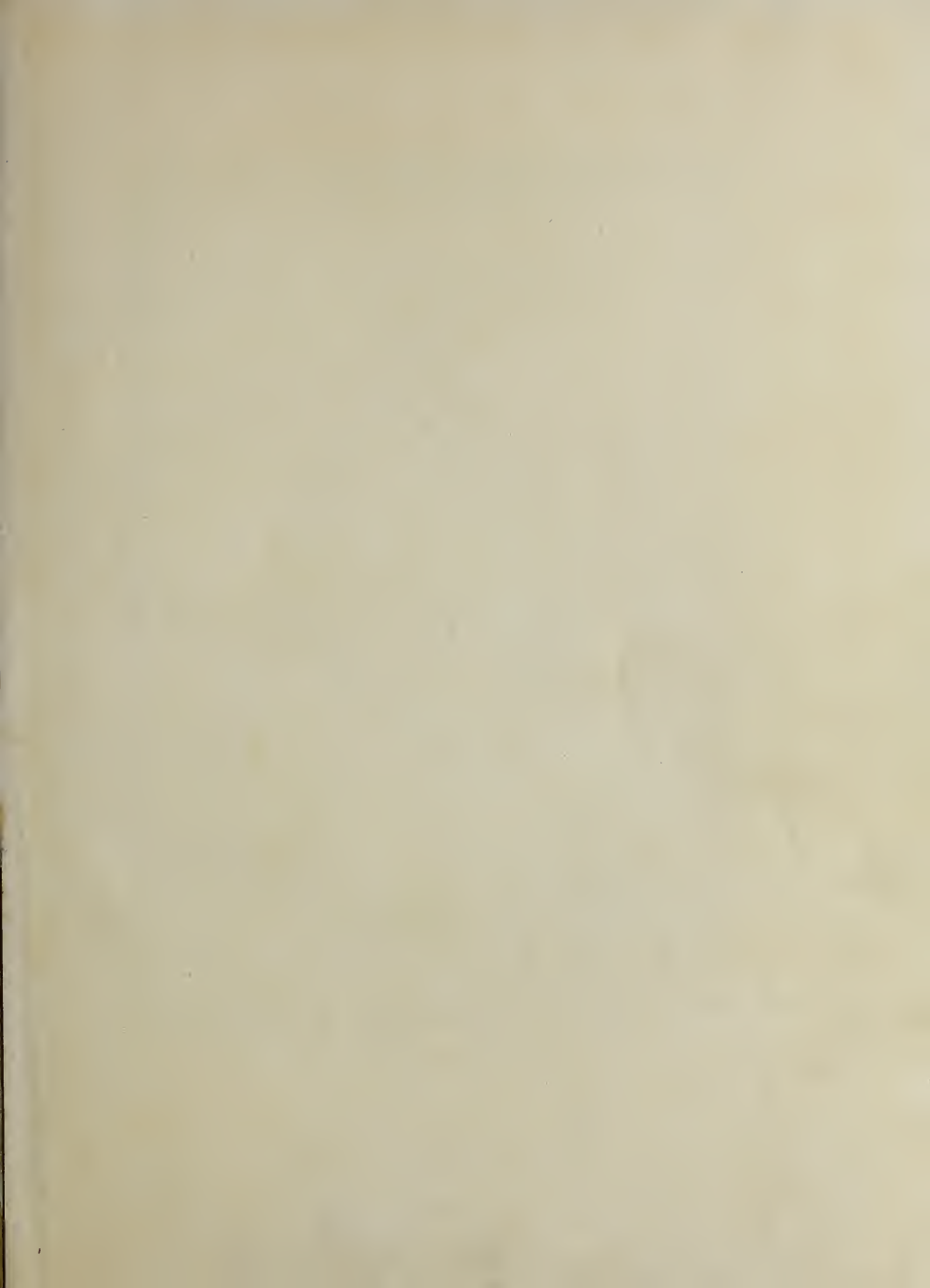


FRANCISCANS IN THE UNITED STATES









ST. FRANCIS OF ASSISI, 1181-1226, FOUNDER

THE FRIARS MINOR

IN THE
UNITED STATES

With a Brief History of the Orders of
St. Francis in General



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Foreword

THE following pages from the history of the Friars Minor are offered as a tribute to the Seraph of Assisi, on the occasion of the septicentenary of his death. At the same time they are meant to serve as a memorial of the self-sacrificing labors of the Friars who have carried to our shores the torch of the Franciscan spirit.

It may be well to declare here that the data on the various local foundations mentioned in the book are given as reported June 30, 1926. Changes in the personnel of the friaries are constantly occurring, and have occurred since that date.

May the present record be an incentive to the Friars of today to continue and intensify the work of St. Francis. To all others may it be an occasion to thank God for the saint, whose word and example are the delight of the Mother Church.



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The Franciscan Order

S EVEN hundred years ago, in a tiny hut adjoining the chapel of St. Mary of the Angels outside Assisi, a certain little poor man died a most happy death. That little poor man was the Poverello of God, St. Francis of Assisi. Sister Death came to little Brother Francis on a Saturday evening, an hour after sundown, October 3, 1226, the forty-fifth year of Francis' life the twentieth of his conversion. And while singing larks fluttered blithely overhead, his seraphic soul winged its flight to the shining throne in Heaven, once forfeited by Lucifer, but now the reward supreme of the humble Francis.

On the following day, the body of St. Francis, adorned with the wounds of Christ Crucified, was borne in triumph to the church of St. George within the city of Assisi; and four years later it was entombed in the Assisian church bearing his own name, San Francesco.

But the sweet spirit and the lofty ideals of St. Francis were not interred with his bones. Through the centuries they have lived on and developed in his spiritual sons and daughters,—in the Franciscan Order. As Father Cuthbert, O. S. F. C., correctly says: "St. Francis has continued to live in his disciples through many ages different from his own, and in them his own spirit has been developed, expanding itself with the growth of years and as changing circumstances demand, but itself remaining the same. . . . Within the sphere of its proper development, the Order is the historical extension of the Saint's personality."

Apart from his order, St. Francis can not be rightly understood. For, in St. Francis we have not only an individual, attracting the world's admiration, but also the central figure of a great world movement.

The following sketch of the Franciscan order is proffered as a tribute to St. Francis himself and as a souvenir of the seventh centenary of his holy death (1226-1926).

What Is the Franciscan Order?

Some 3,131,800 men and women of the Catholic Church, living in all parts of the world and honoring St. Francis of Assisi as their spiritual father and exemplar,—that is the present Franciscan Order, taken in its widest meaning. All this vast host of followers of the Seraphic Patriarch are members of one or the other of the three orders of St. Francis.

The First Order of St. Francis is that of the Friars Minor (Lesser Brothers), which was begun by the Little Poor Man of God when in the spring of 1208 he was joined by Bernard and Peter, "his first brothers in the knightly order of Poverty." The following year, Francis and his eleven first companions

knelt at the feet of Pope Innocent III, and received the great pontiff's verbal approbation of their new fraternity. The day on which this memorable event took place, April 16, 1209, is rightly considered the birthday of the First Order of St. Francis. To-day this order is divided into three separate and autonomous branches: (1) the Order of Friars Minor, simply so called, (O. F. M.), popularly known as the Franciscans, numbering 17,799 members; (2) the Order of Friars Minor Capuchin (O. M. Cap. or O. S. F. C.), popularly the Capuchins, having over 10,000 members; (3) the Order of Friars Minor Conventual (O. M. C.), popularly the Conventuals or Black Franciscans, with some 1,500 members. At the present day, therefore, the First Order of St. Francis has a membership of approximately 29,300.

The Second Order of St. Francis is that of the Poor Ladies, now more commonly known as Poor Clares. It was founded by St. Francis, when on Palm Sunday, 1212, he clothed the youthful Lady Clare of Assisi with the garb of poverty, at the Porziuncola, the chapel of St. Mary of the Angels outside Assisi. St. Clare became the mother of a great throng of spiritual daughters of the Poverello. Though they are cloistered nuns leading an austere life, the Poor Clares, in their various branches, to-day count hardly less than 12,000 members.

The Third Order of St. Francis is twofold at the present day: Regular and Secular. The Third Order Secular, usually called simply the Third Order, was founded by St. Francis at Florence or at Faenza, Italy, 1221, for such as desire to follow him without leaving the world. A true order and a true part of the Franciscan order, its members or the Tertiaries as they are called, share in all the good works performed by members of the three orders of St. Francis. This is the lay organization which was hailed by Pope Leo XIII as the remedy for the ills of modern society, and which he recommended to "all pastors of souls, preachers and confessors of the secular and of the regular clergy", exhorting them to "do all in their power" to spread it among the faithful. Its total membership at the present day is estimated at three millions.

The Third Order Regular took its rise after the death of St. Francis, when in the second half of the thirteenth century a number of Tertiaries who were not bound by family or social ties, turned the houses where they held their meetings into permanent religious homes, and began to devote themselves exclusively to the service of God and their fellow men. In 1521 Pope Leo X gave to the various Franciscan brotherhoods and sisterhoods then existing, a uniform rule which is based on that of the Third Order Secular as approved by Nicholas IV. At the present day the Franciscan sisterhoods belonging to the Third Order Regular are very numerous, having a combined membership of about 90,000. The Third Order Regular of men now includes not only



His Holiness, Pius XI, Tertiary of St. Francis.

various brotherhoods, but also communities of priests (e.g., the Third Order Regular with American headquarters at Loretto, Pa.), and totals some 500 members.

To render the enumeration of the children of St. Francis more complete, we may mention three additional organizations which, although not parts of the Franciscan order, still endeavor to enter into the spirit of St. Francis. The first is the Archconfraternity of the Cord of St. Francis, instituted by Sixtus V in 1585, and enriched by him with a number of plenary and many partial indulgences. Among its prominent members were St. Francis de Sales, bishop of Geneva, and St. Benedict Joseph Labre, the noted beggar saint. The second is the Archconfraternity of the Stigmata, established by Clement VIII in 1594, among the members of which St. Joseph Calasanzi, founder of the Piarists, is prominent. The third is the Franciscan Missionary Union, a world-wide aid society for the Franciscan missions, which are scattered over every continent; its members likewise enjoy many spiritual privileges. So much for the Franciscan family in general.

In a stricter sense, the Franciscan order stands for the three autonomous branches comprising the First Order of St. Francis (Franciscans, Capuchins, Conventuals) and in a still more restricted sense it signifies the first of these branches, the Franciscans, the Order of Friars Minor (*Ordo Fratrum Minorum*—O. F. M.). In the latter meaning, the term "Franciscan order" will be used in the following pages, unless otherwise stated or apparent from the context; so also the names: "Friars Minor", "Franciscans" and "Friars", which are at times referred to the whole First Order of St. Francis.

I. Internal History: Development.

First Period, 1209-1517: THE UNDIVIDED ORDER.

Rightly to understand the evolution of the First Order of St. Francis, one must distinguish from the very start between the essential Franciscan ideal and that which was beyond it or fell short of it. Observing the Gospel precepts and counsels literally, and closely imitating the life and activity of Christ and his Apostles as portrayed in the Gospel, St. Francis and his first companions lived a truly ideal life. A joyful unworldliness and a free and frank simplicity were perhaps its most distinctive marks; and perfect poverty was, as Father Cuthbert happily expresses it, "the symbol or sacramental sign of that many-sided life which is included in the following of Christ in his redemptive mission to men." In the very nature of things, however, the idyllic conditions of that primitive life could not long continue with the expansion of the order.

As the little fraternity gradually, albeit rapidly, grew into a world-wide order, many of those cherished practices of the first brethren had to be abandoned; for,

it is evident, they could not be brought into the lives of so many friars. Francis and the first brethren practised an heroic faith; they practised virtue in a degree which could not be expected of all those who sought to follow in their footsteps. Yet, without that heroic faith, the mode of life followed by the early Friars would soon become dangerous to the practice of true virtue. Not all could use in the right way the liberty of "itinerant minstrels of the Lord." Nor would little hermitages in the solitude of the mountains suffice for the maintenance of the regular life. Larger convents, as St. Bonaventure later pointed out, were necessary for this end, especially for the training of the young friars.

The essential Franciscan ideal, however, was to remain and endure. This ideal St. Francis embodied in his final rule of 1223, the Rule of the Friars Minor. The order thus organized differed from all other religious orders in especially two points. First, it combined the contemplative and active life; secondly, its members renounced not only the personal but also the corporate ownership of all earthly goods, depending for their livelihood solely on labor and alms together with divine Providence. It was mainly this latter, hitherto unheard of, voluntary mendicancy in literal observance of the Gospel, which became the test of perfect loyalty to the Franciscan ideal, and around which centered the greatest difficulties.

Yet, this very turn of events was to be expected. For, an ideal so unworlly and simple as the Franciscan ideal of poverty, a principle of life so entirely opposed to the principles commonly accepted in the world at large, was sure to meet opposition from human prudence as soon as it attempted to propagate itself and to subject the very world to itself.

Only six years after Innocent III had approved the mode of life of Francis and his companions, the Franciscan ideal of poverty was on the verge of extinction. This happened at the Fourth Lateran Council in 1215, at which Francis himself was present. At this meeting of the pastors of the Church, it had been determined, as Father Cuthbert tells us in his *Life of St. Francis*, to direct the uprising of the new penitential fraternities into the already established ways of the monastic and canonical life; and in fact the Council did decree that henceforth no new rules should be allowed, but all future orders must adopt one of the traditional rules as the basis of their organization. Then Innocent III notified the Council of his approbation of the Friars Minor; it was a formal confirmation of his sanction of the rule of the brethren in the presence of the representatives of the Church, and preserved the individuality of the Franciscan family at a critical moment.

But the greatest dangers for the Franciscan ideal arose from some of the friars themselves. The order grew too quickly. Almost simultaneously it spread into all lands, and in membership it increased with a rapidity unprecedented as it was unexpected. At the general chapter of 1221, five years before St. Francis'



John, Cardinal, Bonzano
Protector of The Order of Friars Minor

death, as many as 3000 friars were present. That among so great a multitude there should be some who failed to grasp the Franciscan ideal, was natural. Already during the lifetime of the seraphic founder, certain friars favored a mitigation of the rigor of the rule, particularly regarding the observance of poverty, and especially after the death of St. Francis, these gathered under the leadership of Brother Elias. On the other hand there were also many friars, with the great St. Anthony of Padua as their leader, who zealously sought to retain the unmitigated rule and the strict Franciscan poverty. But most of these, having personally known St. Francis, likewise clung to the practices of the primitive life. These various tendencies can be traced throughout the history of the order.

Gradually, then, the Friars became divided into different parties, although for the first three centuries they were not autonomous but united at least under the same minister general. In the second half of the thirteenth and the first part of the fourteenth centuries, there were the "Spirituals," who went to one extreme, insisting that all the practises of St. Francis and the early Friars were obligatory, and refusing to accept not merely dispensations but also authentic interpretations of the rule from the pope. The opposite extremists were the "Relaxati," who tried to introduce mitigations of the rule itself. Between these two parties there was a third, the "Brethren of the Community" (*Fratres de Communitate*), who advocated the golden mean, demanding the observance of the rule full and entire but nothing more.

The latter party's cause was justly and tactfully espoused by the great St. Bonaventure, who ruled the order as minister general from 1257 to 1274. Sincerely did he reverence the ideal life of St. Francis. But he also knew well the opposition it was sure to meet in real life. Hence he distinguished clearly between that which St. Francis desired at first and practised with his first disciples, and that which he laid down as the duty and rule of the order. The former St. Bonaventure left to the choice of the individual friars; the latter he strictly demanded of them all. This clear distinction constitutes St. Bonaventure's standpoint and great merit, and we must thank the able historian, Fr. Leonard Lemmens, O. F. M., for clearly pointing out and demonstrating this as the real position of St. Bonaventure. By thus insisting on the essential Franciscan ideal, St. Bonaventure prevented decadence from tainting the whole order, and justly is he styled the second founder of the Order of Friars Minor.

After St. Bonaventure's death the party representing his standpoint did not cease to exist; rather it has continued to live to the present day. It grew strong in the latter part of the thirteenth century, at the end of which the order numbered at least some 60,000 members. It was weakened in the early part of the

fourteenth century, as we shall see presently. But then it gradually rose again to great power, forming the party of the "Observants," as the Friars who observed the rule strictly came to be called during this period.

At the time of St. Bonaventure, the "Brethren of the Community" were indeed the friars who represented his standpoint; but soon they were divided into two parties, one moderate, the other relaxed. While the former remained true to the standpoint of St. Bonaventure, the latter made common cause with the "Relaxati." Hence we sometimes find the terms "Brethren of the Community" and "Relaxati" identified, which is due no doubt to the uncompromising "Spirituals." And in this sense only may it be said that the "Community" became the later party of the "Conventuals." But "the majority of the order," says Fr. Holzapfel, "with the general at their head, constantly struggled against this (relaxed) party." (p. 41.) From the beginning, declares the same author, the difference between these two parties lay not merely in their respective positions toward the question of poverty, but even more in the regular discipline which was maintained in the one while it greatly declined in the other. (p. 81.) Thus the observance of poverty and of religious discipline went hand in hand; the presence or lack of the former implied the same of the latter.

Conventualism, in its later sense (i. e., community or corporate ownership of goods, income and property), was really introduced into the order by Pope John XXII. Before his time, the ownership of all the goods used by the Friars was vested in the pope, the "Father of all the poor," since in accordance with their approved rule the Friars had not even the corporate possession of such goods. In 1322, however, Pope John XXII renounced the title of the Church to the goods used by the Friars Minor, and gave the ownership of them to the order, thus placing it on the same footing with other religious orders.

The majority of the Friars accommodated themselves to this provision; but they did not altogether relinquish the Franciscan ideal of poverty. Soon Observantism, as we may now call the standpoint of St. Bonaventure in contradistinction to Conventualism, again appeared openly. As early as 1334, Fr. John de Valle began to live in accordance with the poverty of the rule, albeit not independently from the rest of the order. Sometimes the beginning of Observantism is placed in the year 1368, when Fr. Paoluccio Vagnozzi (or simply Paolo) of Trinci, with the permission of his superiors, similarly returned to the observance of the strict Franciscan poverty. True it is that under Fr. Paolo the Observance received a strong impetus. Many were the friars who joined Fr. Paolo, and henceforth the Observance continues to grow in strength. But it is to be borne in mind, that this Observance was practically the same as that of St. Bonaventure; and as it continued to be practised after St. Bonaventure, so also it had existed before him.

Now, however, the friars observing the strict poverty of the rule, or the Observants, were further and further separated from those who possessed goods in common, or the Conventuals. This cleavage between the two parties developed from the middle of the fourteenth century; and in the beginning of the fifteenth century, the Council of Constance (1415) recognized the division, and granted to the Observants provincial vicars and a vicar general. But this did not render the Observants a branch independent of the Conventuals; for as yet both parties remained united under one and the same minister general. Probably, however, the term "Observance" (*stricta observantia regularis*) is here used officially for the first time to designate those Friars who observed the strict poverty of the Franciscan rule. Previously and for a long time, the Observants, *i. e.*, the followers of Fr. Paolo in Umbria, were also called "Zoccolanti" because of their footwear, wooden slippers worn as a protection against the snakes which abounded in the country at this time.

In 1428 Pope Martin V officially revoked for the Observants the summary regulations of John XXII; and two years later (1430) he summoned the whole order, Observants and Conventuals, to a general chapter "for a general reform of the order." The intellectual leader at this chapter was the celebrated Friar Observant, St. John Capistran. The contemplated reform of the whole order was agreed upon. But shortly after the chapter, in the same year (1430), the Conventuals obtained from the same pope, Martin V, the brief *Ad statum*, which allowed them to hold property like all other orders. This papal dispensation constitutes the Magna Charta of the Conventuals; and here we find them officially called Conventuals for the first time. Nevertheless, there was still but one minister general for the whole order, although an Observant did not hold that office until the complete separation in 1517. Still at the general chapter of Padua (1443) the observant, Fr. Albert Berdini, would surely have been chosen general, had his election not been opposed by the Observant leader, St. Bernardine of Siena.

During this period, however, the Observants always had one or more vicars general. In 1438 the minister general named St. Bernardine of Siena first vicar general of the Italian Observants. In this office he was succeeded (1441) by St. John Capistran, who in 1443 became vicar general of the whole Cismontane family of the Observants, *i. e.*, in Italy, the East, Austria-Hungary and Poland. Under these able and saintly leaders the Observance was not only given a definite character but also a vigorous and lasting impulse. But the reform, renouncing as it did all dispensations and liberties contrary to the rule, was merely a return to the practice of St. Bonaventure, which had never wholly ceased. Pope Leo X himself bears witness to this fact in the bull *Ite et vos*, in which he declares: "Under the leadership of Bonaventure, godfearing men have in the third hour

with the help of the Blessed Trinity re-established the walls of the vineyard, which in all places threatened to crumble."

In 1446 Pope Eugene IV issued the so-called Separation Bull, outlined by St. John Capistran. By it the office of vicar general of the Observants was made permanent and well nigh independent of the minister general. But inasmuch as this vicar could not call a general chapter of the Observants apart from the rest of the order, the order still remained one and undivided.

A decade later (1455) St. James of the March, another prominent leader of the Observants, essayed a compromise. Although it was inherently hopeless as such, it obtained for the vicars of the Observants an active voice at the general chapters.

The Observants, inasmuch as they observed the rule strictly, now represented the true Friars Minor, and in 1506 a papal decree suppressed, though not with complete success, all other Franciscan reforms. Such a reform were the followers of John of Guadalupe in Spain, known as Discalced Friars Minor, also as Brethren of the Holy Gospel. They will reappear later as a reform within the ranks of the Observants.

Second Period, 1517-1926: THE DIVIDED ORDER.

We now come to a landmark in the history of the development of the order. For over three hundred years there had been but one Order of Friars Minor, albeit comprising already for a long period such opposite parties as Observants and Conventuals. But now, in the year 1517, at the *capitulum generalissimum* summoned by Leo X, the order is divided. This general chapter suppressed once more all reformed parties other than the Observants, and incorporated with the Observants all Friars wishing to observe the rule without dispensations, while completely separating the Observants from the Conventuals. As the true Order of St. Francis, the Observants were henceforth to be called Friars Minor of the Regular Observance or simply Friars Minor (*Ordo Fratrum Minorum*—O. F. M.); they should have the right to elect the minister general, whose title was to be "Minister Generalis totius Ordinis Fratrum Minorum" with or without the addition of "regularis Observantiae," and who should have the exclusive use of the ancient seal of the order as the legitimate successor of St. Francis; finally, in processions, etc., they should have precedence over the Conventuals.

The Conventuals, on the other hand, comprising the Friars who continued to live under dispensations, were made a separate branch of the First Order of St. Francis. They could elect for themselves a "master general," who was to be confirmed by the minister general of the Observants. But since the minister general never enforced this right, the Conventuals can rightly be treated from

the year 1517 as not only a separate, but also an altogether autonomous branch of the First Order. In 1580 the Conventuals received their own Cardinal Protector, and in 1587 their master general assumed the title of minister general, which subsequent superiors general of the Conventuals have retained.

It is not correct, therefore, to say that the Observants were a reform which separated from the Conventuals, as later the Capuchin reform separated from the Observants. As has already been stated, the Observance, though not known by that name, existed previously under St. Bonaventure, and before him as well as after him; for a long time it ran parallel with Conventualism; and finally, it was declared the true Franciscan Order, while the Conventual Friars were constituted a separate and mitigated branch, dependent to some extent on the Observants, soon, however, to become wholly autonomous.

In this connection it is also well to note, that when the right of the minister general of the Observants (as the Friars observing strictly the Franciscan rule and poverty continued to be called) to the title of "minister general of the Whole Order of Friars Minor" was subsequently disputed, the Sacred Congregation of Rules solemnly confirmed that right in 1631; and in the following century (1728) Pope Benedict XIII imposed perpetual silence on all contestants of the same right.

Here it is well to bear in mind that the Conventuals are not less observant of the obligations which they contract by their religious profession, since they vow only to observe the mitigated rule. In 1628, Pope Urban VIII again sanctioned their departure from the rule, especially in regard to poverty, and it is according to this papal decree, "*juxta Constitutiones Urbanas*," that the Conventuals profess the Franciscan rule. Moreover, as Fr. Cuthbert, O. S. F. C., pertinently remarks: "It must be remembered that it is not the office of the Church to coerce men to live according to the highest ideals; she could not do so if she wished. The Church is meant to help men along the road of life. She fosters the highest ideals, but at the same time maintains lesser ideals for those who are not strong enough to strive for the highest."

The Observants, however, not only formed the great majority of Friars at the division of the order in 1517, numbering 30,000 religious with some 1,300 friaries; they also constituted the main body of the order ever after. In other words, from the year 1517, the Friars who observed the rule without dispensations always exceeded in number those who observed it with dispensations. Thus in 1768, when the order reached its greatest extent in membership, the Observants alone, including the reform parties within their ranks, which will be mentioned presently, counted some 77,000 friars in 167 provinces.

In general, too, the Observants, remaining steadfast in the observance of the unmitigated rule of the Friars Minor, continued loyal to the essential Franciscan

ideal. But, as in the earlier years of the order's existence, there were friars who clung to the practices of St. Francis and his first companions, so also now there arose various so-called reforms within the pale of the Regular Observance, all striving to draw nearer to the exalted ideal of St. Francis, and some even exceeding, if not the rigor of St. Francis' life, at least his intentions.

In the inception of the order, St. Francis had made special provision for so-called hermitages, to which the brethren could occasionally retire for the purpose of gaining renewed spiritual vigor; they were in accordance with the Franciscan life and ideal which combines the contemplative with the active life. In later years the hermitages were replaced by "houses of recollection," which have always existed in the order and also today are to be found among Franciscan friaries. To these houses the Friars may withdraw to devote themselves to prayer and penance and spiritual recollection. And it was from such nurseries of spiritual renewal that all the reforms of the Observants came forth.

All of these reformed branches, however, except that of the Capuchins, remained united in the one family of the Observants; only they were called "Friars Minor of the Stricter Observance." The leading reforms of the Observants were the following:

(1) The "Discalced Friars" in Spain and Portugal. They existed already before 1517, as has been stated above, and shortly after that year they again revived. Fr. John Zummaraga, the first bishop of Mexico (1528-48), as well as many other missionary friars to the New World belonged to this reform. St. Peter of Alcantara (died 1562) was one of their leaders; but in prohibiting sandals, meat and libraries, he prescribed austerities far exceeding the intentions of St. Francis. From his is derived the name of "Alcantarines," often given to the Discalced.

(2) The "Reformati," especially strong in Italy, whence they spread to other countries. They began in 1532, and in the beginning also far exceeded the rule of St. Francis in their penitential exercises. St. Leonard of Port Maurice should not be reckoned among the Reformati; he belonged rather to the so-called "Riformella," introduced into the Roman province of the Observants by Bl. Bonaventure of Barcelona, 1662. To the Reformati belonged the Province of St. Leopold in Tyrol, which founded the Cincinnati province in the United States.

(3) The "Recollects" or "Recollets" of France. This reform commenced about 1570. Among its provinces was the very important one of St. Denis, which sent missionaries to Mozambique, and to New France (Canada) in North America. Writers at times refer indeed to these zealous apostles as "Recollects," but apparently without knowing that they are Franciscan Friars.

(4) The "Recollects" of Germany, Belgium, Holland, England and Ireland. They began in 1621, and had nothing in common with the French Recollects. From their ranks came to the United States many pioneer friars who established the provinces of New York, of St. Louis, and through the latter, of California. The latter two branched off from the Saxon province of the Holy Cross, while the former was founded by the Thuringian province of St. Elizabeth.

(5) The "Capuchins," the only one of the reforms which separated from the Observants. It was started in the Italian province of the Marches by Fr. Matthew of Bassi in 1525. In beginning his reform he had no intention of leaving the ranks of the Observants; but, owing to the opposition of his superiors, Clement VII (1528), released the friars of the new reform from obedience to the Observants and made them dependent on the master general of the Conventuals, to whom it belonged to confirm the vicar general elected by the Capuchins. In 1619 they were freed also from this dependence and allowed to elect their own minister general. Thus they were constituted the third distinct and autonomous branch of the First Order of St. Francis. That they are true sons of St. Francis and not merely an offshoot of the Franciscan order, Rome declared as early as 1608 and again in 1627.

Meantime the Franciscan privilege of common and not merely individual poverty had well-nigh been revoked again. At the Council of Trent (1545-63) it had been resolved that all religious should possess property in common. Then it was that Fr. Francis Zamora, minister general of the Observants (1559-65), and the Capuchin, Fr. Bernardine of Asti, by their eloquent pleading saved from extinction the essential character of the Franciscan order. The Observants and the Capuchins were expressly exempted from the general law and allowed to retain the privilege of corporate as well as individual poverty.

Thus for the third time the ideal of Franciscan poverty passed unscathed through the danger of extinction, the two previous occasions having been the Fourth Lateran Council (1215) during St. Francis' lifetime and the ruling of John XXII in 1322.

It may be added here, that the two above mentioned champions of Franciscan poverty were not the only friars at the Council of Trent. In fact this Council is especially conspicuous for the great number of friars who took an active part in its deliberations. There were as many as eighty-five of them: two Cardinals, five bishops, and seventy-eight eminent theologians (Franciscans, i. e. Observants, Capuchins, and Conventuals).

We have seen how the Observants came to be divided into several branches of reform, and that all of these except the Capuchins remained united under the Minister General of the whole Order of Friars Minor. These reforms dealt for the most part only with externals, such as outward exercises of piety and

austerities of life. Gradually these regulations, being over and above the Franciscan rule, were in many cases recast and mitigated; and by the end of the nineteenth century, they had even disappeared entirely, nothing remaining of that which had been proper to the reforms but the name. The time was ripe, therefore, for a more perfect union of the various branches within the ranks of the Observants.

In 1880, the minister general, Fr. Bernardine del Vago of Portogruaro, one of the Reformati, founded an official organ for the whole Order of Friars Minor (Observants), the *Acta Ordinis Fratrum Minorum*, which doubtlessly contributed much toward a more perfect union of its reformed branches. Otherwise too this general did much to raise the status of the order, which had been greatly weakened by the numerous revolutions, secularizations and suppressions in the latter part of the eighteenth and the greater part of the nineteenth centuries.

These political upheavals and interferences had in fact reduced the order to such an extent, that in the second last decade of the nineteenth century, its membership was at its lowest ebb, the Observants (including the reforms) numbering 14,440 members at the time of the general chapter in 1889. In the same year the general, Fr. Bernardine del Vago, retired. Since his time the increase in members has been steady.

His successor, Fr. Aloysius Canali of Parma (1889-97), at the general chapter in 1895, prepared the way for a complete union of the reform branches of the Observants. Under the presidency of Fr. Aloysius Lauer, were framed the constitutions on which the reunion was to be based, and on May 15, 1897, these constitutions were approved.

On the resignation of Fr. Aloysius Canali in the same year, Pope Leo XIII appointed Fr. Aloysius Lauer general, and completed the union by the Bull *Felicitate quadam* of October 4, 1897. This document removed every distinction between the reform branches, even the difference of name.

Already in 1517 Pope Leo X had given to the Friars who observed the rule without dispensations, the Observants, the name "Order of Friars Minor" with the optional addition "of the Regular Observance," besides precedence over the Conventuals. In 1897, however, Pope Leo XIII, while confirming the precedence accorded by Leo X, gave to the reunited and undivided Observants, as they had continued to be called, the unmodified name "Order of Friars Minor" only. Thereupon, popularly they rightly came to be called simply "Franciscans."

Hence the Observants were the same as Friars Minor or Franciscans, and it is not only lawful, but also desirable and proper, as avoiding much confusion, that historical writers give the name "Friars Minor" or "Franciscans" as also the initials "O. F. M." not merely to the Franciscans who have lived after 1897,

but also to all the Observants, including their reform branches, before that date as far back as 1517,—and during the first period, that of the undivided order, at least to all Friars who remained loyal to the Franciscan Rule and to the Church. For, from the beginning, "Order of Friars Minor" was the official and proper name of the Franciscan order, having been given to it by St. Francis himself.

The reunion in 1897 affected only the Observants, i. e., the Franciscans; it did not touch the Capuchins and Conventuals. Hence there are to-day the three mutually independent branches of the First Order of St. Francis: Franciscans, Capuchins, Conventuals. While the latter branch observes the Franciscan rule with certain lawfully accorded dispensations from its substantial observance especially in regard to poverty, the two former branches, the Franciscans and Capuchins, observe the rule without dispensations, differing only in accidentals which are contained in the general constitutions proper to each.

Respectively these general constitutions insure a uniform observance of the rule. Containing, as it does, perhaps precepts which admit of various interpretations, the rule was itself one of the causes why even those brethren who sought to observe it strictly did so in different ways and were divided into different parties or families, notably the reforms within the ranks of the Observants as also the Capuchin reform, each having its own statutes. With the reunion of the former, their particular statutes were abrogated, and the general constitutions of the Friars Minor were laid down as guiding principles to safeguard a uniform literal observance of the rule by all Franciscans.

After this reunion, the new minister general, Fr. Aloysius Lauer, gradually but firmly introduced the principles of the union. When he died, 1901, Fr. David Fleming governed the order as vicar general until the next general chapter, 1903, when Fr. Denis Schuler, who had been laboring in the United States since 1875, was chosen minister general.

Not only did Fr. Denis Schuler complete and cement the established union, but he also prepared the way for a general reunion of the Spanish Franciscans, who had broken away from the central government of the order in the first part of the nineteenth century. Already in 1804 they had separated from the main body of the order, although a semblance of unity remained, and in 1832 the formal separation had been completed. But in 1909 the Order of Friars Minor celebrated the seventh centenary of its foundation as one undivided organization, excepting of course the Capuchins and Conventuals.

The present "Minister General of the whole Order of Friars Minor", i. e., of the Franciscans, is the Most Rev. Fr. Bernardine Klumper, O. F. M.

Without doubt the internal history of the First Order of St. Francis is one of true development; it is a continual striving after an exalted ideal. True, there were times, when sections of the order fell below the perfection it should



*Most Rev. Fr. Bernardine Klumper, O. F. M., Minister General of the
Order of Friars Minor, Rome.*

have possessed; and not all who called themselves Friars Minor have been deserving of that name. But in this the Franciscan order is not unlike other human institutions; the more supernatural and sublime the ideals, the ruder is their collision with reality, and the more allowance must be made for human frailty, especially in such a great multitude of men as comprised the Franciscan order.

Still, far from showing that the order as such was badly in need of renovation, the various so-called reforms show rather that there was an ever recurring endeavor to reproduce the original type of St. Francis and his first companions. "Circumstances constantly forced them again to modify, to change, to enlarge their external activities, and here and there to encroach upon the individual liberty found in the early days. But changes of this sort in external organizations are to be expected in any society which lives on from age to age." So says Fr. Cuthbert.

II. EXTERNAL HISTORY: ACTIVITY

If we have treated the internal history of the Order at length, the reason lies in the fact that it not only is less well known and contains points needing explanation, but also has a more direct bearing on St. Francis, the founder. But we must not forget that the order has also a most glorious history of extended activities.

If we may judge a tree by its fruits, then surely the Franciscan tree has been especially favored by God. At the sight of these fruits, the misunderstandings and disloyalties we meet in its development pale into insignificance. The activity of the Franciscan Friars has been nothing short of marvelous; and in a brief sketch like the present, it is impossible to give an adequate picture of their seven hundred years of labors and achievements for God and the souls of men. In his *Glories of the Franciscan Order* Fr. Francis Steck, O. F. M., narrates this glorious story as compendiously as possible, yet he must devote some fifty pages to the subject. Here we can only indicate some of the outstanding facts of this long and eventful history.

The aim and rule of the Friars Minor being the imitation of the life and activity of Christ and his Apostles, as portrayed by the Gospel, the Friars devoted themselves not to their own sanctification alone, but labored as well for the welfare and spread of the Church and for the well-being of human kind. Their achievements were as diverted as the needs and opportunities for such services.

Father Cuthbert goes so far as to declare that "the history of the Franciscan Friars during the first two centuries and more of their existence is emphatically the history of Christendom. There was no movement of vital interest during that period in which they had no part. Theology, politics, art, and the social conditions of the people—all in some measure were touched by their influence."

Even wider is the statement of Fr. Ubald d' Alencon, O. M. Cap., who writes: "With the Jesuit Father Orlando I can say that for seven centuries nothing of consequence has taken place in the Church that did not originate with the Franciscans or did not come under their influence."

Another remarkable tribute to the Friars is that of Gregorovius in his *History of Rome* (Book IX, Chap. 3). "The mendicant brothers," he writes, "influenced every stratum of society." Then he enumerates, as their fields of labor the confessional, the pulpit, the universities, the college of cardinals, the throne of the pope, the homes of the people, the courts of kings, the halls of the Lateran, the parliaments of republics, and concludes with the words: "They saw and heard everything."

The far-flung activity of the Franciscans, Fr. Francis Steck, O. F. M., has compressed into the following glowing but truthful passage: "It is not failing against historical truth to say that ever since the founding of his order the all embracing spirit of St. Francis has literally ruled the world. There is no field of humanity activity that the Franciscans have not cultivated. In the council chambers of Church and State; in the lecture-halls and laboratories of universities; on the gory fields of battle; in the hovels of the destitute and forsaken; in the perilous regions of schism, heresy, idolatry and barbarism; in hospitals, everywhere have they exerted their wholesome influence and inscribed their names on the scrolls of glory as benefactors of human kind."

Even Renan, the French rationalist, confessed that "next to Christianity, the activity of the Franciscans has engendered the greatest popular movement that history knows."

This widespread influence and activity of the Friars will be evident if we glance at the more important fields in which they toiled. In the realm of learning we find that there is hardly a branch in which the Franciscan order is not represented by eminent names. To mention but a few, there are the great scholastics, Alexander of Hales (d. 1245), the Invincible Doctor; St. Bonaventure (d. 1274), the Seraphic Doctor; and John Duns Scotus (d. 1308), the Subtle Doctor and Doctor of Mary Immaculate.

Of Duns Scotus, who has been much misunderstood and misrepresented, St. Alphonse Liguori declares that his authority must be preferred to that of St. Thomas and St. Bonaventure. Haureau, a modern writer, considers it a grave injustice of our age that Scotus is denied the homage he so rightly deserves. In *Kirchliches Hand-lexikon* (I, p. 1526) Fr. Leonard Lemmens, O. F. M., briefly shows that Scotus had numerous noted disciples among his confreres in subsequent times.

Here we may well call attention also to the excellent historical sketches in the Reports of the Annual Meetings of the Franciscan Educational Conference:

Franciscan Dogmatists, by Fr. Alphonse Coan, O. F. M., 1922, p. 105; *Franciscan Biblical Scholars* by Fr. Bernard Cuneo, O. F. M., 1925, p. 30. They reveal how vast has been the activity of the Friars in these branches of theology.

In natural science the most prominent Franciscan is Fr. Roger Bacon (d. 1294), the Marvelous Doctor. Humboldt, the scientist, calls him the greatest and most important figure in the natural sciences during the Middle Ages. Fr. John M. Lenhart, O. M. Cap., has an enlightening historical sketch on *Science in the Franciscan Order* in the Report of the Conference mentioned above for 1923, p. 49; he likewise ably delineates the history of *Language Studies in the Franciscan Order*, in the same publication, 1924, p. 35.

Many Friars have distinguished themselves also in the fine arts, St. Francis himself, as composer of the *Canticle of Brother Sun*, making "the beginnings of that Italian speech which Dante Alighieri moulded into such perfect melody." Deserving of special mention is the author of the *Stabat Mater*, Fr. Jacopone of Todi (d. 1306), in whom the folksong of Italy reached its zenith.

The influence of the Franciscans on the Liturgy and the devotions of the Catholic Church has been so great that Fr. Maurus Ricci, a distinguished Piarist, designates as distinctly Franciscan either in origin or in spirit "all the pious practices that have taken root in the Church since the thirteenth century." Thus the Christmas Crib was introduced by St. Francis himself and popularized by the Friars. It is well known that the devotion of the "Stations of the Cross" is characteristically Franciscan; it was spread especially by the celebrated preacher, St. Leonard of Port Maurice, O. F. M.

Franciscans too were the most zealous defenders of the Immaculate Conception. The champion of this prerogative of the Blessed Mother of God, John Duns Scotus, was succeeded by six thousand Franciscans who followed in his footsteps. Pohle declares: "Had the Subtle Doctor and his school gained no other merit for the cause of the Faith than the successful vindication and demonstration of the dogma of the Immaculate Conception, this one distinction alone would suffice to secure him a place of honor in history and in the plan of Divine Providence."

Likewise have the Franciscans taken a prominent part in fostering the devotions to St. Joseph, to the Sacred Heart, to the Holy Name, to the Blessed Eucharist. Regarding the latter be it added only, that Pope Leo XIII (1897) proclaimed St. Paschal Baylon, a Franciscan lay brother, Patron of all Eucharistic Societies and Congresses.

As preachers the Franciscan Friars have been known and loved at all times. Thode rightly calls preaching a particular profession of theirs. "The people," he adds, "desired preachers of their own, they wanted strict, yet gentle teachers of morals—the Franciscans have given the people all they longed for. Hence

their unexampled influence." To bear out this assertion we need only mention the great popular missionaries, Fr. Berthold of Regensburg (d. 1272), Saints Bernardine of Siena and John Capistran to whom we have already referred as leaders of the Friars Observant, and finally St. Leonard of Port Maurice, in recent years declared by the Church the patron of home missionaries throughout the world.

The social activity of the Franciscans, if we may believe Heimbucher, the author of an authoritative work on the religious orders and congregations of the Catholic Church, has been unparalleled. "The work of the Franciscans," he writes, "embraced the whole popular life, changing and renewing all things. The Franciscan order has been essentially a social order, which left the impress of its origin on all creations. If the monasteries (monks) had formerly sought out secluded places, the mendicants (friars) chose the cities. Here the Franciscans developed a comprehensive social activity, which has no parallel in the world's history."

By their very lives, the Friars taught the people once more to regard poverty and labor and submission as something honorable. During the Black Death (1346-49), some twenty thousand friars, the third part of the order, perished as martyrs of charity. According to Holzapfel, even two-thirds of the Friars are said to have lost their lives during this dreadful plague. Indiscriminate reception of new members into the thinned ranks—to recur once more to the order's internal history—was one of the main causes of the relaxation that ensued; and thus the Black Death occasioned not only heroic self-sacrifice, but also a temporary dimming of the Franciscan ideal within the order. Famous too, are the "Montes Pietatis" which the Friars founded and promoted in the fifteenth century. "These were charitable loan institutions, like our modern banks, designed to protect the poor against the usury of the money lenders."

The brightest pages, however, in the story of Franciscan activity are those which tell of their missionary labors in pagan countries. So extensive and intensive has been and still is this work of the Franciscan order, that the noted Jesuit statistician, Father Arens, does not hesitate to say, that "the Order of St. Francis is the greatest missionary order in the Catholic Church." That such is the case, was evident to visitors at the Vatican Missionary Exposition of 1925; for many it was a surprise and revelation.

St. Francis was himself a missionary, and as such gave his brethren a leader's example. He is rightly styled the inaugurator of all extra-European missions of the Middle Ages. He sent the first missionaries of his order to southern Spain, Morocco and Tunis, Egypt, Palestine and Syria. He himself made repeated attempts to enter the territory of the Saracens, and finally preached before the very Sultan of Egypt. He founded the "Pearl of Franciscan Missions," the mission of the Holy Land, of which Father Considine of Maryknoll recently

wrote these words: "Every body of men and women in the Church has some special glory. The Franciscans have many, but one of their grandest through the centuries has been their custody of the Holy Land." (*The Vatican Exposition*, p. 40.)

Throughout the past seven hundred years, thousands of the disciples of St. Francis have followed in the footsteps of their missionary leader, not only in the Holy Land, and among the Mussulmans, but among all the heathen nations of the earth. "The history of the order," writes Fr. Lemmens, "contains not a single period during which missionaries were lacking." Sixty years after the founding of the Franciscan order, we find the Friars in well-nigh all parts of the then known world. In the fifteenth century Franciscan missions extended from Lapland to the Congo and from the Azores to China. And when towards the close of the Middle Ages, the Portuguese rounded the Cape of Good Hope, Franciscans followed in their wake, establishing missions along the coasts of Africa. When Columbus discovers the New World, Franciscans immediately appear on the scene as soldiers of Christ, and continue to take a leading part in spreading the Faith throughout America—Central, South and North. In South America, the great St. Francis Solano becomes the "Wonder-Worker of the West." He is only one of the numerous Franciscan apostles of America. The labors of Franciscan missionaries within the present confines of the United States will be treated separately.

In fact, for many centuries, namely, before the founding of the Society of Jesus (1534), the burden of missionary work rested for the most part on the shoulders of the two mendicant orders, Franciscans and Dominicans, and of these the Franciscans are known to have borne the heavier burden. When the sons of St. Ignatius came, they did not displace the Franciscans; they rather swelled the ranks of the army of Christ. In *Franziskanische Studien* (Oct., 1925, pp. 243-44), Fr. Lemmens proves that at that time, contrary to the assertion of Fr. Brucker, S. J., the Franciscan outnumbered the Jesuit missionaries. And when the Jesuits were suppressed in 1773, the Franciscans in many places "doubled and tripled themselves," as Fr. Robert Streit, O. M. I., expresses it, "in order to fill out the gaps that ensued, and to gain new ground for missionary work." In modern times numerous missionary societies have been founded, and they have given a happy stimulus to mission work. But the Franciscans none the less continue their eminent work in a manner worthy of their glorious past. "The seraphic order of St. Francis, taken alone," writes Fr. Arens, S. J. (*Handbuch der katholischen Missionen*, p. 30), "at the present day numbers more missionary priests than all missionary societies founded in modern times taken together."

"Should one attempt to write a detailed account of the Franciscan missions,

a voluminous history of martyrs would of itself result, even if such would not be the avowed object." Thus wrote Fr. Erhard Schlund, O. F. M., in 1919, on the occasion of the completion of seven hundred years of Franciscan mission activity. At the Vatican Exposition his statement has been verified by a manuscript martyrology, richly illuminated, which lists the names of more than a thousand Franciscans who have crowned their apostolate among the heathens with the sacrifice of their life-blood, though they have not as yet received ecclesiastical honors. "This martyrology," writes Fr. Lemmens, "enables us to make mention also of those missions of which naught has been recorded but the martyrdom of some brethren." Henrion describes the family of St. Francis as "lavish with its blood."

In the lands of the Far East as well as in the countries of the New World, the protomartyrs were as a rule Franciscan missionary friars. The first martyrs of China were the Franciscan bishop, Fr. Richard of Burgundy, and five confrères, besides a Franciscan Tertiary and a Genoese merchant, who were all beheaded because of their steadfastness in the Faith (1339) at Almalek, near the present Kuldja or Ili in the western province of Sin-kiang or Chinese Turkestan. As the protomartyrs of Japan those of 1597 are usually designated, though there were a few isolated cases of martyrdom of native Christians during the four previous decades. The Japanese martyrs of 1597 were twenty-six in number, of whom six were Franciscans, three Jesuits, seventeen native Christians, the latter Franciscan Tertiaries; they were all crucified at Nagasaki. The leader of this heroic band was the Franciscan, St. Peter Baptist, who had served also as ambassador of the Spanish governor of the Philippines to Taicosama, the mikado of Japan.

In the New World, the Franciscans could point to three martyrs for the Faith as early as 1516; they were Fr. Fernando Salzedo, Fr. Diego Botello, and an unnamed lay brother, who were devoured by the cannibal Caribs. In New France (Canada) the first martyr was Fr. Nicholas Viel, O. F. M. (1625), whom the city of Montreal has honored with a monument. The protomartyr of the territory now comprising the United States was the Franciscan, Fr. John de Padilla, who was killed by the Indians, 1542, in what is now the state of Kansas.

The fact that the protomartyrs in the newly opened countries of the East and the West were Franciscans, implies that they were also among the first, if not the first, missionaries in these regions. And so they were. The first European to penetrate into the Far East was a disciple of St. Francis himself, Fr. John of Pian di Carpine. In 1245 he set out on his eventful journey which took him all the way to the court of the Great Khan at Karakorum in central Mongolia. In 1253 another Franciscan was at the same court. It



A Group of Franciscan Publications in the United States.

was Fr. William Rubruk, whose journal has been called by the noted geographer Peschel "the greatest geographical masterpiece of the Middle Ages."

The story of how Fr. John Perez, the guardian of the Franciscan friary of La Rabida, aided Columbus in the discovery of the New World has often been retold. And if Fr. Bernardine Monticasteri, O. F. M., was not the confessor of Columbus on his first voyage (Fr. Holzapfel gainsays it), certainly on his second voyage Columbus was accompanied by the two Belgian Franciscan lay brothers, John Deladeuille (de la Duella, also called Borgoñón, or il Bermejo) and John Cosin (Tisim), as we learn from Glassberger, a contemporary Franciscan chronicler, and most probably also by Fr. John Perez and Fr. Anthony de Marchena, who have been wrongly identified by many writers. These pioneers were followed by many others. In fact, during the first decades after the discovery of America by far the greatest number of missionaries who brought the glad Gospel tidings to its natives were Franciscans. In 1526, Emperor Charles V sent as many as 120 Franciscans to America.

Being the first missionaries, naturally the first bishops of the new countries opened to the Church have also for the most part been Franciscans. In China, the first prelate was Fr. John of Montecorvino, O. F. M., appointed archbishop of Peking (Cambaluc) and primate of the Far East in 1307. In fact, the first period of Catholic mission history in China is exclusively Franciscan. In 1542, when St. Francis Xavier came to India, he was welcomed by a Franciscan, Fr. John Albuquerque, first bishop of Goa (1537-53).

The first bishop on the American mainland was Fr. John de Quevedo, whose diocese, situate on the Gulf of Darien, was erected in 1514. "As here," writes Fr. Holzapfel, "so also in numerous other dioceses of America, the Franciscans opened the series of bishops, for the simple reason that in so many places they were the first missionaries." Prominent among them was the first bishop of Mexico, Fr. John Zumarraga (1528-48), who labored with great success not only for the spiritual but also the temporal welfare of his people.

Martyrs, the missionary heroes,—bishops, the missionary leaders,—and other prominent missionaries—these captions may well be applied not only to the beginnings but also to the subsequent times of the story of Franciscan missions, and the result would be a highly interesting narrative. But that would lead us too far afield. Suffice it to say that within the first quarter of our own twentieth century, twenty-eight Franciscans, including four bishops, died a martyr's death. Of the Franciscan bishops of the present, most are missionary bishops. At the Vatican Exposition was shown the composite picture of thirty-six Franciscan bishops and prefects apostolic now active in

mission lands as leaders of their confrères. The Franciscan missionaries of today (1926), who are 2,885 in number, are laboring among pagans the world over totaling upwards of a hundred million. In China alone, there are twelve districts (ten vicariates and two prefectures) in the care of about 300 Franciscan missionaries, aided by some 200 native secular priests, Tertiaries.

The choicest fruits on the Franciscan tree, however, have been its fruits of holiness. Everywhere, in all the fields where they have toiled, and almost at all times, there have been friars who lived and died in the odor of sanctity. Of their number, forty-five have been canonized, while about ninety have been beatified by the Church. The official list of members of the three orders of St. Francis, whose cause of canonization or beatification was being carried on, contained in 1925 as many as 116 names.

The glories of the Franciscan order, however, are not glories for itself; they are glories for God. Whatever the Franciscans have accomplished, they have done with the help of God and for the greater honor of God. We can not conclude this sketch in a more fitting way than by repeating the exuberant words which the humble St. Francis put into the first rule he wrote for his Lesser Brethren—we give them as translated by A. G. Ferrers Howell, LL. M., of Cambridge: "Let us ascribe all good things to God most high and supreme, and acknowledge them to be his, and give thanks for them all to him from whom all good proceeds; and let him, the most high and supreme and only true God, have, and have rendered to him, and receive all honor, reverence, praise, blessing, thanks, and glory, whose is all good, and who alone is good."

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THE FRANCISCANS
IN AMERICA



The Franciscans in America

THE discovery of America, in 1492, opened a new field for Franciscan mission zeal. That the project of Christopher Columbus materialized at all is owing in greatest part to the learning and foresight of Fr. Juan Perez, then guardian of the Franciscan friary at La Rabida, and Fr. Antonio Marchena. The latter was deeply interested and well versed in cosmography; while it was especially the former who had previously been the confessor of Queen Isabella and now not only encouraged the penniless, friendless and spiritless navigator but also used his influence with the queen in gaining her whole-hearted support for the hazardous and generally ridiculed enterprise. How zealously, in the course of the next century, the Franciscans set out to evangelize the new territories, we see from the fact that by 1587, their convents in the Antilles, in Mexico, and in Central and South America numbered about 200, organized into eleven independent provinces of the Order.

With two of his brethren, Fr. Juan Perez accompanied Columbus on his second voyage. At Port Conception on the Island of Hayti a chapel was built and here on December 8, 1493, he offered up holy Mass for the first time in the New World. Similarly, the first convent was that of the Franciscans erected by Columbus in what is now the city of Santo Domingo. During the course of the next 26 years, some 50 Franciscans evangelized Hayti, Cuba, Santo Domingo and Porto Rico. Their convents had increased to such an extent that already in 1505 they were organized into an independent province under the protection of the Holy Cross. In 1512, Fr. Garcia de Padilla was consecrated bishop for the newly-erected diocese of Santo Domingo, thereby becoming the first bishop in the new world. Two years later another Franciscan, Fr. Juan de Quevedo, arrived on the mainland as the first bishop of Darien in Central America. In 1516, three Franciscans suffered a violent death at the hands of the Indians.

Mexico

The first to begin missionary work among the Mexicans, in 1523, were Flemish Franciscans. Among them was the celebrated Fr. Peter of Ghent (d. 1562), who labored forty years among the natives with marvelous success. The next year, in May, twelve more Franciscans, known as the Twelve Apostles, arrived in Mexico. In the following July, Fr. Martin de Valencia, as vicar-apostolic, convoked the first ecclesiastical council and organized the first Franciscan custody under the title of the Holy Gospel. After three years, a diocese was created and Fr. Juan de Zumarraga, a Franciscan, appointed its first bishop. That same year, the general chapter of the Order raised the custody of Mexico, which then numbered 70 convents, to the rank

of a province. Bishop Zumarraga set up the first printing press in the New World. Many important works in more than twelve languages were subsequently published by the friars and distributed among the Indians. A striking feature of early Franciscan activity in Mexico was the zeal with which the friars devoted themselves to the education of the children, despite the constant opposition of the Spanish government officials. Almost every convent had its adjoining school where thousands of boys were taught reading, writing and singing. It was mainly through Franciscan influence that a school for girls was erected in the city of Mexico, and placed in charge of women who came over from Spain and organized a sort of Sisterhood for the education of Indian girls. With the extensions of the Spanish dominion, southward and westward, the Franciscans erected and conducted the several apostolic colleges that must be considered nurseries of mission activity in what today comprises the southern border states of our country.

Peninsula of Lower California

Franciscan missionaries from Mexico accompanied Cortes, in 1535, and thus were the first to set foot on what is now Lower California. Though they immediately undertook to evangelize the natives, permanent missions could not be established. Sixty years later, the friars accompanied Sebastian Viscaïno to the peninsula and founded a Christian colony at La Paz. After two months, however, hostilities broke out between the Indians and the Spanish soldiery, whereupon Viscaïno gave orders to abandon the territory.

Yucatan, Central and South America

In the meantime, Franciscans from Mexico, the Antilles and Spain conducted flourishing missions in Yucatan, in the states of Central and South America and on the Isthmus of Panama. Before the end of the 16th century, their missions in Colombia numbered about 200,000 Christians. Their activity among the wild tribes of Venezuela, begun in 1528, was sadly hampered at first by German mercenaries and later by Dutch Calvinists. From Colombia the Franciscans penetrated southward into the vast empire of the Incas, embracing what is now Ecuador, Peru, Western Bolivia and Northern Chile. Likewise during the 16th century, they traversed the Amazon regions as far east as Pernambuco in Brazil and as far south as Montevideo, the capital of Uruguay. It was above all in these parts that the heroic friars were often compelled to champion the rights of their neophytes against the greed and cruelty of lawless freebooters. Among the most flourishing missions were those of Ecuador, where as early as 1565 a Franciscan province was erected. At the end of the 18th century, there were still twenty Indian villages in charge of the Franciscans. Peru with its many convents and missions and

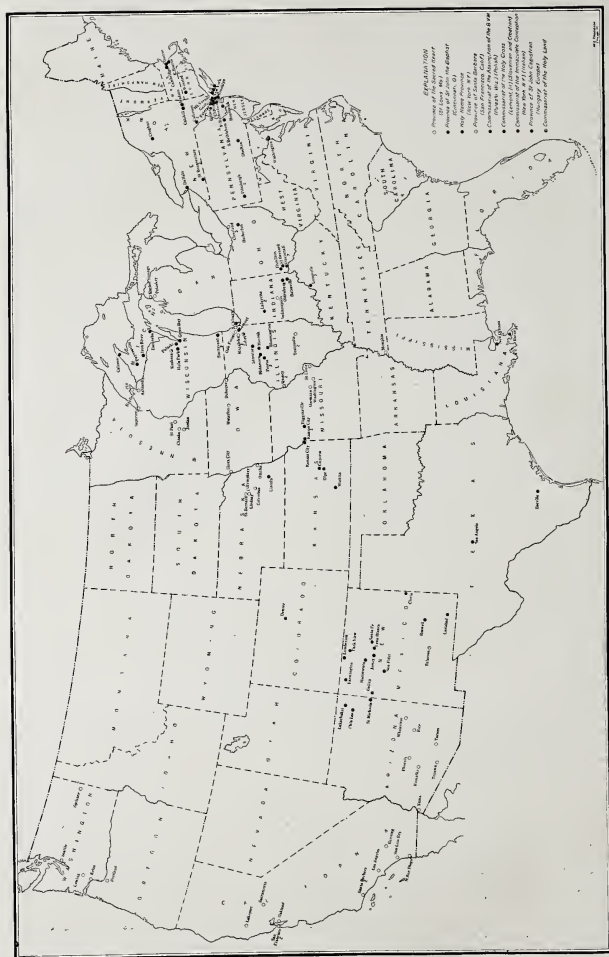
two apostolic colleges became the center of Franciscan activity in the trackless regions to the east and south. In 1610, St. Francis Solano, the Apostle of South America, was appointed the first guardian of the Franciscan house of recollection established in Lima, Peru. During the 17th and 18th centuries, a large number of friars suffered martyrdom in the missions on the Ucayali and in the territory north of the Amazon. In the former alone, the Order counts 129 martyrs, not including the lay-brothers and such as set out for the wilderness and were never heard of again. Most of these missions were destroyed during the Indian rising in 1742. About fifty years later, however, the Franciscans began the work of restoration and soon the missions, especially on the Ucayali, were again in a flourishing condition.

The first to evangelize Chile were likewise Franciscans. What they suffered here from 1553 till about 1750 during the repeated outbreaks of hostility between the Indians and the Spanish settlers fills one of the saddest pages of Franciscan mission history. In 1832, after Chile had established its independence, the friars were finally permitted to resume their labors among the natives. More peaceful and prosperous was their activity in the southern part of Chile and in Bolivia, where they had missions and in the course of time seven so-called missionary colleges. From the 16th to the 19th century the Franciscans were practically the only missionaries who labored among the Indians of Bolivia with success. In Argentine, St. Francis Solano spent 14 years instructing and baptizing the natives. In fact, the cities and states of South America hold his memory so sacred that they have chosen him their patron. As early as 1538 the Franciscans were in southern Brazil, whence they soon after penetrated into Paraguay, and about a century later, into Uruguay. Of their activity in northeastern Brazil at this time little is known beyond the fact that very many friars fell victims to their dauntless missionary zeal in these parts.

North America

A largely unwritten chapter of the history of the Catholic Church in the United States is the story of what the Franciscans undertook and achieved for the Indians during the period of exploration and colonization.

The vast stretches that Dr. Bolton so ably terms "The Spanish Borderlands" were almost exclusively the domain of Franciscan missionary activity; while the story of their labors along our northern border and in Canada is still waiting for someone to relate in English as writers, like Fr. Odoric Jauve, have related in French. Another unwritten and therefore unknown chapter of U. S. Catholic history is that of the Franciscans in Maryland and Pennsylvania, to say nothing of the Ohio and Illinois country and of the central trans-Mississippi regions.



Every City on This Map Denotes a Franciscan Foundation.

Florida

It is not known whether Franciscans were among the priests and religious who, in 1521, accompanied Ponce de Leon in his second voyage to Florida. Certain it is, however, that in 1528, four Franciscans formed part of the expedition of Panfilo de Narvarex. The friars came with the intention of establishing missions, as is evident from the fact that their leader, Fr. Juan Zúarez, had already been appointed bishop for the eventual missions. Hence it is just to say that the first bishop of what is now the United States, was a Franciscan, although he perished with his companions before a permanent mission could be established. In 1577, another band of Franciscans arrived and erected missions all along the gulf coast. They gradually penetrated westward as far as the Mississippi and northward as far as Georgia. During an Indian rising in 1597, several friars suffered martyrdom. In 1612, a province of the Order was erected, which in 1634 comprised 34 friars in charge of about 30,000 Catholic natives in 44 missions. They toiled successfully till the latter part of the 18th century, when Florida was ceded to England. The old Franciscan friary at St. Augustine is now a barracks.

Texas

We now come to what is termed the "New Kingdom of St. Francis," the vast territories that form the present states of Texas, New Mexico, Arizona and California. It was especially through the heroic efforts of Fr. Damian Mazanet, O. F. M., that, in 1689, the first permanent missions were founded in what is now the State of Texas. The friars found the Indians well disposed and during the 18th century not less than 21 missions were founded and thousands of Indians baptized. To judge from the mission ruins that may still be seen, the labors of the 160 Franciscans among the Texas Indians must have borne abundant fruit. All was destroyed, however, when in the early part of the 19th century Mexico gained her independence.

New Mexico and Arizona

The vast territory of New Mexico and Arizona was visited by white men for the first time in 1539. It was Fr. Marcos de Niza who in that year, at the instance of Viceroy Mendoza of Mexico, penetrated into those unknown regions. Three years later, one of his companions, Fr. Juan de Padilla, suffered death for the faith, thus becoming the proto-martyr of the 105 missionaries (73 Franciscans, 24 Jesuits, 4 Dominicans, 3 Secular Priests, 1 Sulpician), who died for the faith within the present limits of the United States. Permanent missions, however, were not founded till 1598. Thirty years later, there were already 43 churches with about 30,000 Catholic Indians. For the next 200 years, the Franciscans were the only missionaries in these parts. From New

Mexico, the friars penetrated into Arizona, where they likewise labored with great success. It is estimated that between the years 1539 and 1850, about 300 Franciscans preached the Gospel in New Mexico and Arizona.

California

The present State of California remained practically unexplored till the latter part of the 18th century. In 1769, Fr. Junipero Serra with three other Franciscans, erected at San Diego the first permanent mission, which in the course of time was followed by 20 more, extending as far north as San Francisco. What the 144 friars who labored in California between 1769 and 1854 achieved for the spiritual and temporal welfare of the 80,000 converted Indians fills one of the brightest pages of Franciscan mission history. Fr. Magin Catala, who spent more than 30 years in the Santa Clara Mission, is now on the official list for eventual beatification. How the neophytes clung to the kind and disinterested friars was seen in 1833, when the bond of affection was severed, which upwards of half a century had proved a source of inestimable blessing for the fickle, carefree and inexperienced aborigines. After the suppression of the missions, some of the friars remained with their charges and nobly shared their want and distress, while others with a heavy heart bade farewell to the scenes of their labors.

Thirteen English Colonies

As English settlers through religious bigotry had ruined the Franciscan missions in Florida, so, too, did they from the start prevent the friars from evangelizing the Indians living in the Thirteen Colonies. Between 1672 and 1699, however, a number of friars of the second English province were requested by the Jesuits to come to their aid in the Maryland missions. Others are known to have come to New York, Pennsylvania, Kentucky and even as far as Michigan, Minnesota and Illinois. But nowhere did they succeed in founding permanent missions, except in Detroit, where they continued for some time. Here, in 1706, Fr. Constantine Dehalle was killed during an Indian rising, while in 1681, Fr. Gabriel de la Ribaude was martyred by Indians on the banks of the Illinois River, somewhere near Joliet, Illinois. Toward the end of the 18th century, an Irish Franciscan, Fr. Michael Egan, was active in Philadelphia and in 1810 became its first bishop.

Canada

In the interior of Canada, or New France, as it was then called, the first pioneers of the faith were likewise Franciscans. Four French friars arrived in Quebec in 1615 and for the next ten years were the only missionaries among the Algonquins and Hurons along the St. Lawrence to the Great

Lakes. One of their number, Fr. Nicholas Viel, was the first to be martyred for the faith in Canada. In 1629, the English put an end to the activity of the friars in those parts. But they continued to labor among the Abnaki Indians in Nova Scotia or Arcadia till the year 1633. About 1650, another band of Franciscans arrived in Canada. Among these was the celebrated Fr. Louis Hennepin, who passed the Niagara Falls and was the first to sail down the Mississippi from its source to its mouth, having previously discovered and named the Falls of St. Anthony. In 1726, Fr. Emanuel Crespel, apparently the last pioneer Franciscan in Canada, traveled as far as the Fox River in the present State of Wisconsin.



PROVINCE OF THE
SACRED HEART OF JESUS



History of the Province of the Sacred Heart of Jesus

St. Louis, Missouri.

"The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field; which is the least indeed of all seeds; but when it grows up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof."—(Mt. 13, 31-32).

THE words of our Redeemer Jesus Christ which were prophetically uttered concerning the marvelous growth of His Church, may be fittingly applied to that Province of the Franciscan Order, which glories in the title of His Sacred Heart. Small, indeed, was the seed which in the year 1858, the Very Reverend Father Gregory Janknecht, Minister Provincial of the Province of the Holy Cross in Germany, planted in the vast undeveloped territory of North America. Fr. Gregory Janknecht was a man of keen intellect, of deep piety and ardent zeal for the salvation of souls. He is deservedly styled the "Father" of the Province, and his memory will be blessed forever in the Seraphic Order.

At the request of the Rt. Reverend Damian Juncker, D. D., Bishop of Alton, Illinois, Fr. Gregory sent the first missionaries to this Diocese in 1858. They were: Fathers Damian Hennewig, Capistran Zwinge and Servatius Altmicks; the Brothers: Irenaeus Drewes, Paschal Kutsche and Julius Schmaenk; and the Postulants: Edmund Wilde and Francis Uphoff. Making the journey in the religious habit of St. Francis, they left the convent of Warendorf on August 24, and after a long and tiresome journey, landed in New York on the 14th of September, the feast of the Holy Cross. The following day they set out for Alton, which they reached on September 21. The Rt. Reverend Bishop at once assigned them Teutopolis, their first American mission.

Full of zeal for the salvation of souls, the Fathers immediately entered upon their missionary labors which at that time were replete, with hardships. They conducted missions for the Catholics, not only at Teutopolis but also in many other towns, often at a considerable distance. These missions proved most profitable to the people. In order to remove some of their difficulties accruing from the rule of the Order, the Minister Provincial obtained a dispensation from the Apostolic See for the American Friars to use civilian attire and money on their journeys through regions where it was deemed necessary.



Very Rev. Fr. Gregory Janknecht, Founder of Sacred Heart Province.

In 1859 more helpers were sent to this new vineyard of the Lord. They were: Fathers Heribert Hoffmans and Ferdinand Bergmeyer, the Subdeacons Bernardine Hermann, Maurice Klosterman, and Raynerius Dickneite, and Brother Honorius Dopp.

When the parish church at Teutopolis had been completed, the Fathers forthwith constructed a residence for their own use. The number of Fathers continued increasing in the following year, so that they could establish missions and parishes, especially through the whole southern region of the State of Illinois. In addition to their parish at Teutopolis they were in charge of the following parishes: Green Creek (1858-1893), Effingham (1859-1871), Altamont (1879-1893), Odin (1865-1870), St. Elmo (1860-1889) Piopolis (1859-1870), Edgewood (1866-1879), Kimmundy (1866-1879), Lillyville (1877-1893), Neoga (1862-1888), Sigel (1866-1887), Pocahontas (1870-1878), Greenville (1870-1878), Pesotum (1876-1884), Shumway (1879-1888), Bishop Creek, Island Grove and Montrose; furthermore they often visited Marshall, Vandalia, Flora, Watson, Toni, Farina, Centralia and Salem. The first superior and pastor of the parish at Teutopolis was Fr. Damian Hennewig. His successor, Fr. Killian Schloesser, was also the first guardian of the convent (1862). The new and spacious monastery of today was erected partly in the years 1867 and 1868, partly in 1889, and was completed in 1904.

The convent at Teutopolis has been from the beginning the novitiate of the province. In the year 1860, the Minister Provincial, Fr. Gregory Jankecht made his first canonical visitation of the American mission, opened the novitiate, received the first novices and appointed Fr. Killian Schloesser, master of novices. The first novice of the Order was Br. Edmund Wilde.

At the request of the Rt. Reverend Bishop of Alton, the Fathers founded at Teutopolis a seminary under the patronage of St. Joseph, for the education of the diocesan clergy. The first Rector of the college was Fr. Heribert Hoffmans, he was succeeded by Fr. Maurice Klosterman. The latter remained the distinguished rector of this institution for many successive years (1864-1882). Through him and his successors, Fathers Michael Richardt and Hugolinus Storff (1893-1900, 1906-1912), new buildings were erected; the college prospered; and the clergy, both secular and regular, were highly respected by reason of their thorough education. In the year 1898, with the consent of the Rt. Reverend Bishop of Alton, the seminary came under the exclusive control of the Order as a preparatory school for its aspirants.

The second residence of our American Mission was founded in the city of Quincy, Illinois in the year 1859, under the title of St. Francis Solano. Under the powerful protection of this Saint there were founded a flourishing parish, a convent, and also a college. The first superior and pastor was

Fr. Servatius Altmicks. The first guardian of the convent was Fr. Nazarius Kommerscheidt. In time a new and larger church together with a new monastery were constructed. Fr. Andrew Butzkueben was the first Guardian and Pastor (Pastor 1883-1909). The first Rector of the college was Fr. Servatius Altmicks. He was succeeded by Fr. Anselm Mueller (1863-1892 and 1901-1909), who constructed most of the new college. His successors, Fathers Nicholas Leonard (1892-1901) and Father Fortunatus Hauser (1910-1912), added new and magnificent buildings. This college, whose chief aim is the education of Catholics, both clerical and lay, is still one of the leading schools of its kind in the United States. The Fathers of Quincy both of the college and the convent, have for many years labored in other neighboring missions in the State of Missouri: Hager's Grove, St. Marys, Bowling Green, Louisiana, Clarksville, Ewing and Palmyra; in the State of Illinois: Warsaw, St. Joseph, Mt. Sterling, Bloomfield and Westwood; and in the State of Iowa: West Point. At the present time they have charge of the parish at Anthony, Ill., and are chaplains at St. Mary's Hospital and St. Mary's Institute of Quincy, Ill.

Up to the year 1862, our entire American mission was directed by the Minister Provincial of the Province of the Holy Cross, Germany. This manner of governing, because of the great distance, involved great difficulties and in the same year (1862), the American mission was declared a commissariat. Fr. Mathias Hiltermann was appointed the first Commissary. He arrived in Teutopolis, after his trip from Germany, on the tenth of June, 1862. He was accompanied by the clerics: Nazarius Kommerscheidt, Anselm Mueller, Aloysius Wiewer, Paulinus Weiss; and the candidates: Francis (afterwards Dominic) Droessler, and Albert (Gerard) Becher. Fr. Eugene Puers also joined the American mission in the same year.

As the number of Fathers thus increased, they immediately started new undertakings and beside the college at Teutopolis, already mentioned, a new residence was founded in the city of St. Louis, Mo. Towards the close of the year 1862, at the request of Rt. Rev. Joseph Melchers, Vicar General of the archdiocese of St. Louis, the Fathers came to Saint Louis, in order to establish in the southern part of the city, a new parish and also a residence of the Order. This work was assigned to Fr. Servatius Altmicks, the first superior of that place. The Fathers took charge Feb. 5, 1863. Within a few years, a congregation, dedicated to St. Anthony of Padua, became one of the city's largest parishes. The residence developed into a large convent, which, up to our present day, is the house of studies for the theologians and the residence of the Minister Provincial of the Province of the Sacred Heart of Jesus. This residence was elevated to a convent in

1872, and Fr. Ferdinand Bergmeyer was made the first Guardian. The new, large, and very beautiful church was completed in 1909 by Fr. Bernard Wewer, then in charge of the parish. On account of the many members, it also became the center of the III Order Secular of our Seraphic Father St. Francis, which in this city flourishes with great spiritual profit to souls. Beside the parish of St. Anthony, the Fathers of the Convent managed, for many years, parishes outside of the city, namely, Creve Coeur, Harrisonville, Kimswick, likewise St. Stanislaus in the city and they also had the spiritual care of the College of Christian Brothers; Carondelet; the Motherhouse of the Sisters of St. Joseph; the Deaf Mute Institute, Longwood; House of the Immaculate Conception, Industrial School, Female Hospital. They attended and still attend the following institutions in the city: Academy of the Sacred Heart, Academy of the Sisters of St. Joseph, St. Elizabeth's Institute, Motherhouse of the Polish Franciscan Sisters, St. Rita's Academy for Colored Girls, St. Anthony's Hospital, Little Sisters of the Poor, Missouri Railroad Hospital, the Workhouse, the City Sanitarium, the City Infirmary, Mt. St. Rose Hospital for Consumptives, Robert Koch Hospital for Contagious Diseases, U. S. Public Health Service Hospital.

In the year 1864, Fr. Killian Schloesser was appointed Commissary. During his rule (1864-1869) a new residence was founded in Cleveland, Ohio. Meanwhile new Fathers arrived from Germany. At the request of the Rt. Rev. Armadeus Rappe, Bishop of the diocese of Cleveland, in 1868, Fathers Capistran Zwinge and Dominic Droessler took over the parish of St. Joseph and at the same time, founded a residence of the Order there. Thereupon, a new and by far, greater church was completed by Fr. Killian Schloesser and dedicated in 1873. The residence was made a convent in 1877. Fr. Killian Schloesser was appointed first Guardian of the same. Also a new and spacious monastery was erected in 1892, by Fr. Theodore Arentz. Besides attending to the parish of St. Joseph through many years, the Fathers had and still have the spiritual care of various institutions of the city, viz. Notre Dame Academy, Ursuline Academy, House of the Good Shepherd, Little Sisters of the Poor, St. Alexis' Hospital, St. Joseph's Orphan Asylum, City Infirmary and also assist in the parishes of the vicinity.

In the year 1869, the Minister Provincial, Fr. Gregory Janknecht visited America, a second time; with him came Fathers Eustace Brueggemann and Francis Albers. In the meeting held at Teutopolis, Fr. Maurice Klostermann was appointed Commissary Provincial. With great success, he ruled the Commissariat until the year 1879.

In the year 1870, a residence was founded at Memphis, Tenn. Our Fathers had charge there of the parish of the Blessed Virgin Mary. Its

first pastor was Fr. Eugene Puers. Here, as in other places, the Fathers labor up to the present day with great spiritual success. Deserving of special notice was the heroic care of the sick by the Fathers during the ravages of the yellow fever (1873, 1878 and 1879). During this epidemic, several Fathers and Brothers, having labored with untiring zeal, were called to their eternal reward: namely: Fathers Leo Rinklage, Maternus Mallmann, Chrysostom Beinecke; Brothers: Wendelin Kuemmerle, Erasmus Hesse, Amandus Jung. Besides the parish, the Fathers also have charge of: House of the Good Shepherd, St. Joseph's Hospital, and the Country Villa for Incurables.

The year 1875 is memorable in the history of the Province of the Most Sacred Heart of Jesus. During this year, our American Mission received a large increase and new strength through the arrival of many brethren, who on account of the persecution then being waged against the Church in Germany, came as exiles to our country. They were received by us with warm fraternal charity and immediately began to work in the missions. There arrived 26 Fathers, 39 Clerics, 9 Novice clerics, 23 Candidates and 20 Lay Brothers. New residences were therefore accepted and indeed four of them in the year 1875:

At Hermann, Missouri, the parish Church of St. George. Fr. Dominic Droessler was the first pastor and superior. The church was soon enlarged and a residence built. A new and very beautiful church together with a new residence was built during the years 1915 and 1916 by Fr. Romuald Rheindorf. The Fathers also took charge of the souls in the nearby towns of Chamois, Morrison, Berger, and Little Berger. At present they still have charge of Berger and Little Berger, the other two parishes were given to secular priests in the years 1910 and 1920 respectively.

At Jordan, Minnesota, the parish Church of St. John, the Baptist. Fr. Eustace Brueggemann was the first pastor and superior. A new and larger church was soon built. In 1889, a new residence was also built by Fr. Benignus Schuetz. From 1875 the Fathers of this residence also had charge of the parishes of St. Benedict, St. Joseph, St. John and Belle Plaine.

At Chicago, Ill., the very old parish of St. Peter, the Apostle. Fr. Liborius Schaefermeier was the first pastor and superior. The Church was beautifully decorated and a residence built. The work of the Fathers here was very great and filled with heavenly blessings. The III Order Secular is especially in a flourishing condition.

An Indianapolis, Ind. the Sacred Heart Parish. The first pastor and superior was Fr. Alardus Andrescheck. He erected a large building, hous-

ing the church, school and residence. A new and large church was built partly by Fr. Ferdinand Bergmeyer (1884) and completed and beautifully decorated by Fr. Francis Haase (1891). This residence was raised to the dignity of a convent in 1899, and Fr. Francis Haase was elected its first guardian. The Fathers of the convent attend to the spiritual needs of the House of the Good Shepherd, Little Sisters of the Poor, Sisters of St. Joseph, and also of parishes in the neighboring towns of Fortville, Greenfield and Martinsville, Ind.

Again, in the year 1876, more Fathers and a few Brothers arrived from Europe and with them came also the Provincial, Fr. Gregory Janknecht, to make his third canonical visit of the American Mission; he remained in the mission almost two years, during which time he accepted three new foundations.

Wien (Mt. St. Mary's), Missouri, 1876. Fr. Francis Moenning built a residence and part of a new church, of which he was the first pastor and superior; the church was completed and dedicated to the Blessed Virgin Mary, Queen of Angels, in the year 1892. Missions were attended at: Hager's Grove, Hamden, Hurricane Branch, Lingo, New Cambria, New Hall, Missouri. This residence together with the parish and missions was given over to the secular clergy in 1914.

Joliet, Illinois, 1876. The church and parish of St. John the Baptist was taken over in 1876. The first pastor and superior of the Order was Fr. Gerard Becher. Besides the administration of this large parish, in which the Fathers have strenuously labored for the spiritual and temporal welfare of the people, the Order has from the beginning to the present day taken care of the institutions: The Motherhouse and Academy of Sisters of St. Francis, St. Joseph's Hospital, Guardian Angel Home for Children and the State Penitentiary.

Columbus, Nebraska, was accepted in the beginning of 1877. Fr. Ambrose Janssen was made the first pastor and superior of St. Bonaventure's. Fr. Seraphine Lampe erected a parish church, which he completed in 1884. From this residence in the city, the Fathers attended other neighboring parishes, namely: Duncan, Platte Centre; and within the city itself, they take care of St. Anthony's (Polish) parish and the institutions, St. Francis' Academy and St. Mary's Hospital.

In 1878, was established the residence at Chillicothe, Missouri. The first pastor and superior of this place, Fr. Francis Moenning, built a church, which was dedicated to St. Columban, and also a home for the Fathers. In the year 1894, Fr. Fidelis Kaercher enlarged and adorned the church and

erected a new residence. In addition to St. Columban's parish, the Fathers attended the neighboring parishes up to the year 1914, namely: Breckenridge, Brunswick, Indian Grove, Leopolis, Utica, Braymer, Nettleton; and in the town itself: St. Joseph's Academy and St. Mary's Hospital.

In the same year, 1878, the Fathers established a mission among the Chippewa Indians of Northern Wisconsin. A residence was built in the town of Bayfield, Wisconsin. The Fathers of this place of which Fr. Casimir Vogt was the first pastor and superior, administer to the parish of the Holy Family; Father Casimir Vogt was at the head of the mission for nearly twenty-five, however, not consecutive years. He erected a new, beautiful and massive church in 1900 and completed the new residence, begun in the year 1891 by Fr. John Gafron. From there the Fathers visited the very many, greatly scattered and distant Indian missions; henceforth, and also up to the present time, they look after the parishes or stations of: Belanger's Settlement, Buffalo Bay, Cable, Grandview, La Point and Cornucopia.

On account of the great increase of our American mission, as has been briefly shown, the Definitorium of the Saxonia Province of the Holy Cross assembled in the same year of 1878 in Provincial Chapter and unanimously consented to ask the Most Reverend Minister General of the Order to change the American Commissariat into an independent Province. On the twenty-sixth of April, 1879, the Most Reverend Minister General elevated it to the dignity of a Province, under the name of "Sacred Heart of Jesus." But at the same time, permission was given to the members of the American Mission to return to their country and remain with their mother Province, if they so desired. Only a few of the brethren made use of this permission to return to Europe, namely, twelve Fathers, nine Clerics, and seven Lay Brothers. The officials of the new Province were appointed by the General Definitorium; They were as follows: Provincial, Father Maurice Klostermann; Definitors of the Province, Fathers Kilian Schloesser, Anselm Mueller, Francis Moenning, Damasus Ruesing. In the first Provincial Chapter solemnly celebrated at Teutopolis on July 2, 1879, and presided over by Fr. Maurice Klostermann, the new officials took up their respective duties. Fr. Damasus Ruesing was charged with the office of drawing up the new statutes of the Province, which were approved of by the Provincial Chapter and by the Most Reverend Minister General and went into force January 1, 1882.

Chaska, Minnesota. The church and parish of the "Guardian Angels" was attended by the Fathers of the nearby residence at Jordan from the year 1876. A residence was erected in 1880 by Fr. Clementine Lohrbacher, its first pastor and superior, who also started to build a new church, which Fr.

Hueppe completed in the year 1885. This church, however, was greatly damaged by fire and was rebuilt by Fr. Guido Knepper. Besides this parish, the Fathers attended the neighboring parishes of Chanhassen and Victoria.

Rhineland, Missouri (now Starkenburg). The Fathers looked after the church and parish of St. Martin for a period of five years and also two parishes in the vicinity, at Case and Hancock Prairie. A residence was erected by Fr. Lullus Mus, but it was given, along with the parish, over to a secular priest in 1885.

Radom, Illinois. Here, a church and Polish parish, dedicated to St. Michael the Archangel, was administered from the year 1877 by Fr. Desiderius Liss. Fr. Mark Thienel was the first superior of the residence. Fr. Luke Mierzowski built a new residence in 1895. Besides this, the Order took over the Polish parish of St. Charles at Dubois, Illinois.

St. Bernard, Nebraska. A church and parish, dedicated to St. Bernard, was founded and taken care of by the Fathers. The first pastor and superior here, was Fr. Cyprian Banscheid. Fr. Pancratius Schulte erected a new, beautiful church, 1881-1891, and Fr. Stanislaus Riemann built a new residence in the year 1909. They also served the people of the neighboring parishes of Shell Creek and Schoolcraft.

Keshena, Wisconsin. At the urgent request of Rt. Reverend F. X. Krautbauer, Bishop of Green Bay, Wis., the Fathers undertook another mission among the Menominee and Stockbridge Indians, with a residence and church of St. Michael the Archangel, at Keshena. The first missionaries were Fathers Servatius Altmicks and Zephyrin Engelhardt. The school erected for Indian boys and the church were completely destroyed by fire. Fr. Zephyrin Engelhardt rebuilt the school together with a new residence in the year 1884. In 1885-1886, Fr. Odoric Derenthal built a new church and also another school. This second school was also destroyed by fire and visited by other reverses. Nevertheless, this vast mission field has greatly increased and flourishes up to the present day. Fr. Blase Krake, for many years (1897-1911) superior of this mission, erected a new residence here. The Fathers also have the care of: Neopit, Kinepowa, Little Oconto and Red Springs.

In the year 1881, a residence was established at Superior, Wisconsin. Its first pastor and superior was Fr. Odoric Derenthal. When the parish (of St. Francis Xavier) greatly developed in the following years, a new, massive church with a new residence was erected by Fr. Eustace Vollmer, who was pastor and superior of this place for nearly twenty-four, although not successive, years. In the city they also had charge of St. Francis Hospital.

In the Provincial Chapter, held in 1882 on the 26th of July, presided over by Very Rev. Ubald Webersinke, visitor and Commissary General of the custody of St. John the Baptist, Fr. Vincent Halbfas was elected Provincial Minister.

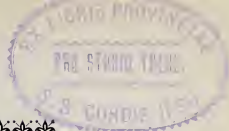
In the year 1884 at the request of Rt. Rev. Henry Richter, Bishop of Grand Rapids, Mich., a residence was founded at Harbor Springs, Mich. A church with a mission among the Ottawa Indians was dedicated to the Infant Jesus. The first Rector and Superior was Fr. Servatius Altmicks, who built in 1886 a residence and school, and then also in 1892 a new church. The large Indian school flourished; gradually and with great difficulties a parish was established. The Fathers also conducted various missions of the Indians at Cross Village, Good Hart (Middle Village), Burt Lake, Peshabe, High Island, Garden Island (both situated in Lake Michigan) and Five Mile Creek.

In 1885 at the Provincial Chapter held on July 15th presided over by Very Rev. Louis Haverbeck, Visitor and Commissary General of the Custody of St. John the Baptist, Fr. Maurice Klostermann was elected Provincial Minister. By that same chapter was incorporated the convent of Santa Barbara, at Santa Barbara, California, which already by the decree of Pope Leo XIII had been joined to the Province of the Sacred Heart. Fr. Ferdinand Bergmeyer was the first guardian elected from our province. The Fathers labored much for the restoration of that old and very renowned mission of the Order in California, which the old Spanish missionaries had dotted with so many and so great flourishing missions. This convent then became the novitiate and later on it was the house of studies for the theologians of the Commissariat of California.

Likewise in 1885 at the same chapter three residences were founded.

Watsonville (Pajaro Valley) California. There the Fathers took care of the parish of the Immaculate Conception of B. V. M., and also of the Orphanage of St. Francis (caring for about 250 boys). The first Superior and Rector was Fr. Clementine Deymann, which office he assumed in 1886, and within ten years built the various edifices of this institution. Fr. Placidus Krekeler built a new church; Fr. Theodore Arentz completed it and in different ways labored much both for the temporal and spiritual welfare of this place. The parish, together with the orphanage, was given over to the Bishop in 1919.

Ashland, Wisconsin. A church with a parish dedicated to St. Agnes, Virgin and Martyr, which for many years had been attended by the Fathers of Bayfield, was declared a new residence in 1885. The first superior was Fr. Maximilian Klein, who erected a house for the Order and also a new church in 1888. His successor, Fr. Fabian Rechtiene, pastor for twenty-four suc-



cessive years, built a new and large school in 1894, and completed and greatly adorned the church. Moreover, he erected an entirely new monastery in 1912. The residence was raised to the dignity of a convent in 1901. The same Fr. Fabian Rechten was elected first guardian of this place. On account of the exceedingly large number of the various nationalities of the parishioners, a part of the Polish element was separated and formed into a new independent parish. Fr. Damian Koziol, who for many years labored in establishing and restoring this parish of the Holy Family, became its first pastor. He built the church in 1909. The Fathers of this convent also took charge of the spiritual welfare of the mission at Olanah, where there is a large Indian school and also of St. Joseph's Hospital and St. Anthony's Hospital in the town. For many years they also took care of the various parishes and missions among the Indians, of which the most prominent were: Courtes Oreilles, Mouth of Yellow River, Lac du Flambeau; Pakwewang, Spring Brook, Webster, Phillips, Saxon, Butternut and Mellen.

Humphrey, Nebraska. Fr. Theodore Arentz had founded a school and church dedicated to St. Francis of Assisi in 1882. In 1886 he was appointed its first superior and pastor. Fr. Rudolph Horstmann in 1894 erected a new and large church. Fr. Florentius Kurzer built a new and splendid school in 1905 and a new residence in 1913. In addition to the parish of St. Francis, the neighboring parishes were taken care of, St. Mary's, Tarnov and Burrows; the parish at Madison in 1910 was handed over to the secular clergy.

In the year 1886 another residence was founded in Chicago, Illinois, St. Augustine's. The Fathers then took up the small parish and Fr. Symphorian Forstmann, the first pastor and superior of the Order, built a new church (1886-1900). The parish certainly increased in a wonderful manner, so that it has become one of the largest parishes of the Province. The Fathers decided the building of a new and large church, a part of which was built by Fr. Symphorian in 1892; a new monastery in 1899. The residence was raised to the dignity of a convent in 1901. Fr. Benignus Schuetz completed and adorned the church in 1904, became its first guardian and built a magnificent parochial school (1909-1911). Within the limits of the parish there is a monastery of the Poor Clares, of which the Fathers take care; and besides, they have care of a House of the Good Shepherd, and Misericordia Hospital.

In 1887 two houses were founded in California.

(a) San Francisco, a church with the parish of St. Boniface, Fr. Gerard Becher was its first pastor and superior. Fr. Maximilian Neumann (1894-1912) erected a new school, a new residence and a new and magnificent church (1900-1902). The residence in 1901 was raised to the dignity of a convent and the same Fr. Maximilian Neumann was elected its first guar-

dian. All these buildings were entirely destroyed by a terrible earthquake and a fire in 1906, but by the help of God all were rebuilt in 1907.

(b) At the same time the Fathers tended to the spiritual wants of the vast regions of Lake County and Fr. Stanislaus Riemann became the first superior and pastor of the residence and St. Turibius' Mission. For many years they maintained a school for the Digger Indian boys. Fr. James Nolte erected a new church under the title of the Immaculate Conception of B. V. M. in 1893. Many missions and stations were tended by the Fathers of this residence up to 1890.

July 20, 1888, a Provincial Chapter was held. It was presided over by the Very Reverend Fr. Jerome Kilgenstein, Visitor and Commissary General from the Province of St. John the Baptist. In this meeting Fr. Ferdinand Bergmeyer was elected Minister Provincial.

In the year 1890 a residence was taken over in Kansas City, Missouri, but already in 1892 it was transferred to our Brethren of the Province of St. John the Baptist.

At a Provincial Chapter held July 8, 1891, presided over by Very Reverend Fr. Vincent Halbfas, Visitor and Commissary General, Fr. Michael Richardt was elected Minister Provincial. At the next Provincial Chapter, held August 16, 1894, and presided over by Fr. Nicolaus Leonard, Visitor and Commissary General, Fr. Michael Richardt was re-elected. In the following year, 1895, the Very Reverend Fr. Provincial, Michael Richardt, took part in the General Chapter held in Assisi. In his absence Fr. Anselm Mueller became Commissary Provincial. This same Fr. Anselm Mueller was elected Definitor General of the Order at that General Chapter. Fr. Michael Richardt published the first Ceremonial and Ritual of the Province.

During the next six years eleven new houses were added to the Province.

In 1893, three residences were founded.

At Fruitvale (Oakland), California, a church and parish, in honor of St. Elizabeth. Fr. Seraphine Lampe was first superior and pastor. He also built a church and residence. Later in 1904, a large new monastery was erected and elevated to a convent. Fr. Theodore Arentz was its first guardian. This convent became a Novitiate and house of studies for the philosophers of the Commissariat.

At Los Angeles, California, a church and parish in honor of St. Joseph was taken over by our Fathers. The first superior and pastor was Fr. Victor Aertker, who built a beautiful church and residence (1901-1903). The church was solemnly dedicated by the Apostolic Delegate, Diomedeo Falconio, O. F. M.

In San Francisco, California, the Fathers founded a church in honor of St. Anthony of Padua. Fr. Leo Bruener was the first superior and pastor. In 1895 the church was completed. In 1912 Fr. Apollinaris Johmann enlarged the church.

Three more houses were founded in 1894.

At Sacramento, California, a parish was established in honor of St. Francis of Assisi by Fr. Augustine McClory. He also built the church and residence and was the first pastor and superior. The number of the faithful increased rapidly and in 1909 a large new church was erected by Fr. Godfrey Hoelters. A parish, dedicated to St. Louis, King, was founded at Washburn, Wisconsin. The Fathers of Bayfield had for many years taken charge of this parish, but a residence was now erected. The first pastor was Fr. Chrysostom Verwyst, the first superior was Fr. Placidus Krekeler. The parish was transferred to the Secular Clergy in 1910.

At Washington, Missouri, the church and parish dedicated to St. Francis Borgia was given to our Fathers by the Jesuits. Fr. Paul Teroerde was the first pastor and superior. In addition the neighboring parishes at Union and Clover Bottom were taken care of.

In the year 1895, two residences were founded.

Waconia, Minnesota. The Fathers from the residences of Jordan and Chaska had for many years taken charge of this parish, but in 1895 a residence was built here. Fr. Otho Jansen was the first superior and pastor. A large new church was built by Fr. Rufinus Moehle. From here the nearby parishes of St. Boniface and Victoria were for many years taken care of. Later, in 1909, the residence and parish at Waconia were given over to the Secular Clergy.

At Omaha, Nebraska, a church and parish in honor of St. Joseph was founded. Fr. Mauritius Baukholt was the first pastor and superior. He built the residence and part of the new church. The Fathers from this residence founded and took charge of a Polish parish in that city dedicated to the Immaculate Conception. Another Polish parish founded and administered by the same Fathers was later, 1910, given over to the Secular Clergy.

In 1896 a residence was founded at Phoenix, Arizona. The church and parish were dedicated to the Most Immaculate Heart of the B. V. M. The first superior and pastor was Fr. Seraphine Lampe. Fr. Novatus Benzing built a residence in 1897 and in 1902 he enlarged the church. They assumed also the care of the Indians of that vast region which encompasses Maricopa County, the Pima, Maricopa, Papago, Mohadesode, Apache, Akchin and the

Yoyni. The Fathers labor among these from various stations. They also take care of the Mexicans living in the city and in the neighboring regions.

The same year the Commissariat of California was established by the Provincial Definitorium held July 22. Fr. Clementine Deymann was chosen the first Commissary. Fr. Kilian Schloesser (1896-1900); Fr. Theodore Arentz (1900-1909); Fr. Peter Wallischek (1909-1912), and Fr. Michael Richardt (1912-1913) followed in that office.

Near the convent of Santa Barbara, a new Seraphic College was at once begun for the Commissariat of California.

In the year 1897 a residence was founded in Petoskey, Michigan. The church and parish, St. Francis Xavier, were taken care of already in 1884 by the Fathers of Harbor Springs. Fr. Columban Valentine was the first superior and pastor. A large new church and residence was erected by Fr. Cyriac Stempel (1900-1906). The neighboring parishes taken care of by the Fathers of Petoskey are: Boyne Falls, Pellston, Charlevoix, Elmira, Mancelona, Round Lake, and also an Indian mission—Bay Shore.

At a Provincial Chapter held on August 18, 1897, presided over by the Very Rev. Fr. Louis Haverbeck, Visitor and Commissary General (for the second time) of the Province of St. John the Baptist, Fr. Theodore Arentz was elected Minister Provincial, and during his third year (1899) the Provincial Statutes modified in certain things were published and promulgated.

At the Provincial Chapter held on September 12, 1900, presided over by Most Rev. Denis Schuler, Visitor and Commissary General of the Thuringian province of St. Elizabeth, Fr. Hugolinus Storff was elected Minister Provincial.

At the Provincial Chapter which assembled on September 2, 1903, presided over by Fr. A. Raphael Hesse, Visitor and Commissary General of the Province of St. John Baptist, Fr. Hugolinus Storff was re-elected. The Provincial Statutes were republished according to the regulations of the new General Constitutions as approved and published by Pope Leo XIII. They were approved by the Minister General, the Most Rev. Aloysius Lauer. Fr. Hugolinus Storff was present at the General Chapter, held at Rome in 1903. In his absence Fr. Francis Albers discharged the office of Commissary. At this General Chapter Fr. Leonard Neukirchen was elected Definitor General. On April 26, 1904, the twenty-fifth anniversary of the founding of the Province was celebrated by the whole province with becoming solemnity. On this occasion the Minister Provincial ordained that in the future the anniversary of the deceased brethren shall be announced to the community on the preceding day at supper. In the same year he ordained, because of the jubilee of the definition of the Immaculate Conception, B. V. M., that henceforth on

every Saturday of the year the antiphon, *Tota Pulchra*, together with the versicle and oration be recited in choir in honor of the Blessed Virgin.

During a period of five years (1905-1910) the province had a residence on an island of Lake Michigan, called Beaver Island. There they had charge of Holy Cross Parish.

In the years from 1905-1907 a new monastery of the province named St. Mary Queen of the Angels was founded at West Park, a part of the city of Cleveland, Ohio. It was to be a house of studies for the clerics. In 1908 it was declared a convent and Fr. Jasper Thoennessen was the first guardian.

In the year 1906 at the request of the Rt. Rev. Ignatius Horstmann, Bishop of Cleveland, the Fathers took charge of St. Stanislaus Parish in Cleveland, Ohio. Many years before it had been founded by our Fathers, but later turned over to the secular clergy. The parish was again put into the hands of our Fathers. The first superior and pastor of this new residence was Fr. Theobald Kalamaja, who in a short time erected a magnificent parochial school.

In the year 1906 a residence was founded at Sioux City, Iowa. St. Boniface Parish was accepted by the Fathers at the request of the Rt. Rev. Philip J. Garrigan, Bishop of Sioux City. The first religious superior and pastor was Fr. Seraphine Lampe. Fr. Rhaban Thill, his successor, built a new church together with a monastery in 1911. Besides St. Boniface Parish the Fathers administered to the spiritual wants of a Polish parish (St. Francis of Assisi). They also have charge of the institutes: Convent of the Good Shepherd, St. Anthony's Home and St. Vincent's Hospital.

Likewise in 1906 at the request of the Rt. Rev. Charles J. O'Reilly, Bishop of Baker City, Oregon, a residence at Hood River, Oregon, was established. The church and school were dedicated to the Immaculate Conception B. V. M. The first religious pastor and superior was Fr. Maximilian Klein. Besides the parish at Hood River, the Fathers extended their spiritual activities over a vast region with many missions and stations.

At the Provincial Chapter held on August 8, 1906, presided over by Fr. Chrysostom Theobald, Visitor and Commissary General of the Province of St. John the Baptist, Fr. Cyprian Banscheid was elected Minister Provincial. He took part in the General Chapter held in Assisi in 1909. During his absence Fr. Benedict Schmidt functioned as Commissary.

In 1909 the residence of St. Paul, Minn., was founded. The church with the school entrusted to the Fathers was consecrated to the Sacred Heart. As first religious pastor and superior, Fr. Odo Richardt was appointed. Be-



*Very Rev. Fr. Martin Strub, Provincial of the
Sacred Heart Province.*

sides this the Fathers were confessors of many religious communities of St. Paul and Minneapolis, Minnesota.

Likewise in 1909 a residence was established at St. John's Mission, Komatke among the Pima Indians near Phoenix, Arizona.

Likewise in 1909 at Cowlitz, Washington, the church and parish of St. Francis Xavier were accepted. Fr. Ewald Soland was the first pastor and superior. The new residence was completed in 1913.

Shortly before the end of his three year term Fr. Cyprian Banscheid was stricken with apoplexy, thus rendering him incapable of fulfilling his office. For which reason Fr. Benedict Schmidt was elected ad tempus Vicar Provincial by the Provincial Definitorium.

At the Provincial Chapter assembled August 18, 1909, presided over by the Very Reverend Father Peter B. Englert, Visitor and Commissary General of the Province of St. John the Baptist, Fr. Benedict Schmidt was elected Minister Provincial. He was re-elected at the Provincial Chapter held on the 24th of July, 1912, presided over by the Very Reverend Father Chrysostom Theobald, Visitor and Commissary General from the Province of St. John the Baptist.

During his regime as Provincial:

In the year 1910 a residence at Tigard, Oregon, was founded.

Fr. Ewald Soland was the first superior and rector of the mission dedicated to St. Anthony of Padua. In the year 1915, this residence was discontinued and the mission was attended by the Fathers from Portland, Oregon.

In 1911 at the request of Most Rev. James J. Keane, Archbishop of Dubuque, a new residence was established when our Fathers took charge of the Holy Trinity parish of Dubuque, Iowa. The first superior and pastor was Fr. Philip Marke, who constructed a home for the Fathers in 1913. Besides this the Fathers performed the office of confessors among many religious communities of the city.

Again in the same year, 1911, a new residence was founded in Burns, Oregon, the mission was already administered by our Fathers for several years. The mission was dedicated to the Holy Family. The first pastor and rector was Fr. Maximilian Klein.

In the year 1912 at the wish of Very Rev. Fr. General the Old Mission of San Luis Rey, of California, was added to the Province with Fr. Peter Wallischeck as first superior.

Finally in the year 1912, at the request of Most Reverend James E. Quigley, Archbishop of Chicago, the residence at Oak Forest was accepted. Fr. Hilary Kieserling was appointed its first superior. This residence for the Fathers was completed in 1913. There the Fathers have charge of the spiri-

tual wants of the large public institutions: Cook County Infirmary and Cook County Tuberculosis Hospital.

In the year 1914 the residences and parishes of Chillicothe and Wien, in Missouri, and Radom in Illinois, were transferred by the Fathers to the Secular Clergy.

In the same year the Fathers took charge of St. Mary's Church in Nashville, Tenn. Father Joseph Erkens was the first superior and pastor. This parish was later on relinquished by the Fathers.

In the year 1914 the Very Reverend Fr. Provincial was called to Rome on business concerning the welfare of the Province. During his absence Fr. Leonard Neukirchen acted as Vicar Provincial. At the General Chapter held at Rome in 1915, Fr. Benedict Schmidt was chosen Definitor General.

At the Provincial Chapter held July 21, 1915, presided over by the Very Reverend Fr. Edward Blecke, Visitor and Commissary General, from the Holy Name Province, Reverend Samuel Macke was elected Minister Provincial. He was re-elected at the Provincial Chapter held July 10, 1918, presided over by Reverend Fr. Leonard Nurre, Visitor and Commissary General from the Province of St. John the Baptist.

At this same Chapter the residences and parishes were founded in the cities of Portland, Oregon, and Spokane, Washington. Fr. Giles Herkenrath and Fr. Burchard Dietrich were the first superiors and pastors respectively. The Fathers at Portland, Oregon, took over the Mission of St. Anthony in the town of Tigard, and another mission dedicated to St. Claire in the suburb, Capitol Hill.

On November 7, 1915, all convents and residences of the States of California, Oregon, Washington and Arizona were, by the Minister General and his Definitorium, erected into a new and independent province under the title and patronage of Santa Barbara. The Very Reverend Hugolinus Storff was appointed the first Minister Provincial and he began this office with all due solemnity on January 19, 1916.

In the year 1916 a new residence was founded at Lindsay, Nebraska, where the Holy Family parish had already been administered by the Fathers. Fr. Columban Valentine was the first superior and pastor.

In the year 1917 another residence was founded at Waterloo, Iowa, where our Fathers took charge of the St. Mary's parish. Fr. Henry Kuester was the first superior and pastor. The Fathers also have charge of the Sacred Heart parish at Laporte City, Iowa.

On August 10, 1921, the Very Reverend Martin Strub was elected Minister of the Province in the Provincial Chapter held in St. Anthony's Convent in the city of St. Louis. He was re-elected in 1924.

Scenes from Mayslake



Views of Mayslake Grounds and St. Francis Retreat, Hinsdale, Ill.

Present Status of The Sacred Heart Province

At the present writing (1926) Sacred Heart Province comprises 34 houses, 13 of which are convents and 21 residences. This list includes two colleges: St. Joseph's Seminary at Teutopolis, Ill. (soon to be transferred to Mayslake, Hinsdale, Ill.), an institution for the education of aspirants to the priesthood in the Franciscan Order, and Quincy College, an excellent Classical and Commercial college at Quincy, Ill.

Sacred Heart Province numbers 428 members, namely 231 priests, 70 clerics, 10 novices, 96 lay-brothers and 21 tertiary brothers.

The necrology of the province lists 291 names. Many of these good Friars died in the odor of sanctity. In this regard it is well to mention Father Isidore Loeser, Father Benedict Beineke, Father Bonaventure Faulhaber, Father Eustace Brueggemann and Father Casimir Vogt among the priests and Brothers Mark Schaefer, Edmund Wilde, Conrad Kuenzel and Juniper Grass among the lay-brothers. Thirty-six parishes and 50 stations are in charge of the Franciscan Fathers. Practically every parish also boasts a parochial school, with the very gratifying result that 16,392 children receive a good Catholic education in these schools.

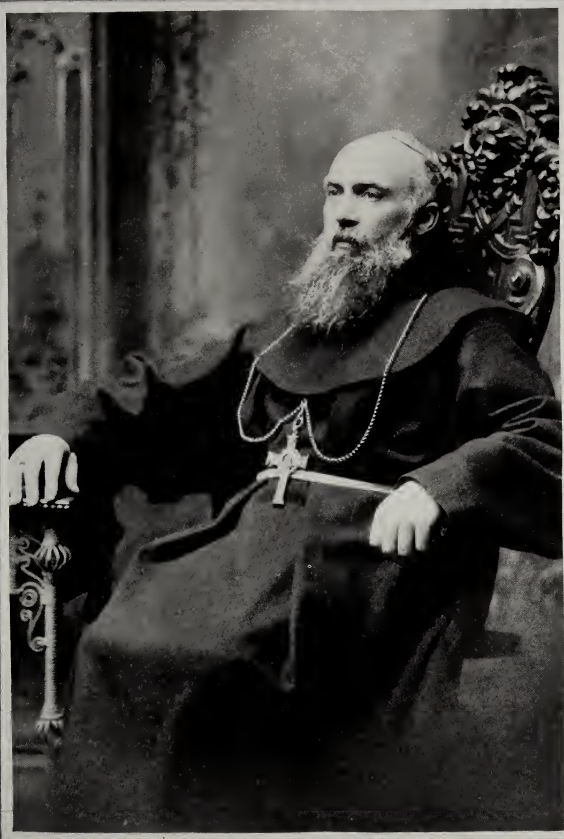
Yearly more than 450 converts are gained to the Church.

The Fathers are regular and extraordinary confessors for many religious communities, and likewise assist the secular clergy in their parochial work.

The missionaries conduct at least 70 missions every year, whilst retreats for religious total at least 180.

The Fathers, too, have labored long and faithfully among the Indians. Conspicuous among the deceased Indian missionaries are the Revs. Chrysostom Verwyst, Servace Altmicks, John Gafron, Casimir Vogt, and Blase Krake.

Among the missionaries in China we must mention the Rt. Rev. Athanasius Goette, who entered the Chinese missions in North Shensi in 1882, was made Vicar Apostolic in 1905 and died in 1908; likewise the Rev. Francis Xavier Engbring, whose missionary activities centered in the vicariates of Hunan and Hupeh and who died in 1895; and finally the Rev. John Capistran Goette, brother of Bishop Goette, whose pious death in 1919 crowned a zealous activity of 36 years among the Chinese in North Shensi. To these names must be added those of Fr. Edmund Roediger, Fr. Agnellus Bleser, Fr. Francis Middendorf, Fr. Juniper Doolin, Fr. Edward Lunney and Fr. Winfred Nolan.



*The late Rt. Rev. Athanasius Goette, O.F.M., Vicar Apostolic of North Shensi,
the First American Bishop in China.*

The vicariate of Tsinanfu in North Shantung, a district bordering on the Gulf of Chihli, is at present in charge of the Franciscan Fathers of the Saxon Province, Germany. It has grown to such proportions, however, that part of it will soon be erected into an independent vicariate and placed entirely in charge of the American Franciscans of the Sacred Heart Province. To this field our Province has sent the following Fathers within the last two years: Fr. Philip Neri Rittmeier, Fr. Emmanuel Behrendt, Fr. Ambrose Pinger, Fr. Edwin Fochtman, Fr. Justin Schmieder, and Fr. Rufinus Glauber. The first two of this group left for China on Sept. 17, 1925, and the four others on Sept. 17, 1926.

Accompanying Frs. Philip and Emmanuel were five Franciscan Sisters of St. John's Hospital, Springfield, Ill.; Sr. Wilhelma Broeskamp, Sr. Octavia Doernemann, Sr. Engelberta Beyer, Sr. Euphrosyne Fischer, all born in Germany, and Sr. Evangelista Sanders, a native of Alton, Ill. They have established a hospital in the vicariate of Tsinanfu and are attending to thousands of Chinese patients every month in this hospital and its dispensary. Other Sisters will follow them to China from Springfield during 1927.

Three trained nurses, members of the Third Order Secular of St. Francis, have also been sent to China by our Province. The first one to leave was Miss Mary Hubrich, in March, 1924. She is conducting a dispensary in the city of Wuchang, in southeast Hupeh. The Misses Bertha Buehler and Antoinette Kehres left for China on Sept. 17, with Frs. Philip and Emmanuel, and have established a dispensary at Chang-tien, Shantung. All three are doing wonderful missionary work, caring in numerous cases for the needs of the soul while carefully nursing the ills of the body of the thousands of patients that flock to their door.

In spite of the manifold duties of the Fathers as pastors, confessors, preachers and teachers they have found time for the writing of books, pamphlets and scientific treatises. The more noteworthy are the following:

Fr. Chrysostom Beineke: *Life of St. Francis of Assisi*, translated from the Latin of St. Bonaventure.

Fr. Clementine Deymann: *Life of Fr. Junipero Serra*; *Life of St. Francis Solano*; *May Devotions*; *Life of Bl. Crescentia Hoess*; *Seraphic Octave*; *St. Francis Manual*.

Fr. Zephyrin Engelhardt: *Prayerbook in Menominee (Indian)*; *Franciscans in California*; *Franciscans in Arizona*; *Missions and Missionaries of California* (4 vols.); contributor of Franciscan historical articles to *Franciscan Herald* and other magazines.

Fr. John Gafron: *A Catechism in Chippewa (Indian)*.

Fr. Fidelis Kaercher: *Various booklets on the Third Order*.



Franciscan Herald Offices, Chicago.
Building (to the right). Circulation Department.
Editor's Office and Library.

Fr. Maurice Klostermann: Visits to the Blessed Sacrament—translated into English by Fr. Augustine McClory.

Fr. Chrysostom Verwyst: Prayerbooks in Chippewa (Indian); Missionary Labors of Fathers Marquette, Menard and Allouez in the Lake Superior Region; Life of Bishop Baraga; Chippewa Exercises; Chippewa Bible History in 4 vols.; Chippewa Explanation of the Gospels.

Fr. Casimir Vogt: Key of Heaven (Indian).

Fr. Innocent Wapelhorst: Caeremoniale et Sacrae Liturgiae Compendium, now in its tenth edition.

Fr. Eugene Hagedorn: Various Histories of Franciscan Foundations.

Fr. Aloysius Fromm: The Vitreous Body.

Fr. Leo Ohleyer: The Pauline Formula *Induere Christum*.

Fr. Alphonse Coan: The Rule of Faith in the Ecclesiastical Writings of the First Two Centuries.

Fr. Cyprian Emanuel: The Charities of St. Vincent de Paul.

Fr. John Ilg: Explanation of the Rule of St. Francis; The Franciscan Lay Brother.

Fr. Hilarion Duerk: Jubilee Edition of the Life of St. Francis—Chalippe; Tertiary Saints Series; The First National Third Order Convention in the United States.

Fr. Thomas Rust: Lauda Sion; also organ accompaniment for the same.

Fr. Roger Middendorf: Cantemus Domino.

Fr. Vincent Schrempp: The Tertiaries' Companion—seventh edition; Tertiarenbegleiter.

Fr. Francis B. Steck: Franciscans and the Protestant Revolution in England; Glories of the Franciscan Order (also translated into Italian); Fray Junipero Serra and The Military Heads of California.

Fr. Ferdinand Gruen: Catechism of the Third Order—tenth edition.

Compilers of parish histories and prayerbooks.

Two magazines are also published by the Fathers of the Sacred Heart Province:

The Franciscan Herald—founded in 1913. An illustrated magazine of instruction and entertainment with a distinctly Franciscan tone. The Franciscan Herald is placed by competent critics among the leading Catholic periodicals of the country. Its table of contents embraces editorial comment on topics of the day in the light of Franciscan thought; a special Third Order department conducted in a popular and interesting style; edifying pages from the glorious annals of the three orders of St. Francis; scholarly essays on a variety of subjects; entertaining serial and short stories by recognized



St. Agnes', Ashland, Wis.

Holy Family Group, Ashland, Wis.

Holy Family, Bayfield, Wis.

St. Francis Xavier's, Superior, Wis.

St. Agnes Friary, Ashland, Wis.

authors; interesting accounts of Franciscan missionary activity; high class religious verse; topics of interest to the modern woman; a juvenile department widely read, and the latest Franciscan news from all parts of the world. Editors: Fr. Ferdinand Gruen, 1913-21; Fr. Faustin Hack, 1921-22; Fr. James Meyer, 1922-.

The Third Order Form—founded in 1922. A magazine in a field of its own. A quarterly magazine for priests, directors and officers of the Third Order. It enjoys the highest encomiums of clergy and press as an efficient promoter of the Great Reform. Editor: Fr. James Meyer.

Finally a word must be said for our architects. Their claim for recognition extends beyond the confines of the Province. The late Brothers Adrian Wever, Anselm Wolff, and Louis Mueller have reared beautiful monuments throughout the country that today are the admiration of artists. Brothers Isidor Tretelski, Idlephonse Lethert, Maurice Blaschke and others have enriched many a church and convent with their wood carvings. Still active today in the line of architecture are Brothers Leonard Darscheid, Angelus Paulissen, Christopher Hugenschmidt and Fr. Aemilian Zumkeller.

St. Agnes Parish

Ashland, Wisconsin

THE City of Ashland, located in Northern Wisconsin, belonged at one time to the Diocese of La Crosse, but after the division of the Bishopric, became a part of the Diocese of Superior.

The beginning of Catholicity in this city dates from the year 1872, when Rev. B. July, a secular priest, visited the city and assembled the Catholics for Mass and sermon. Five years later (1877) Father A. T. Schuettelhofer, likewise a secular priest, erected a small frame church, which he dedicated to St. Agnes, the Virgin-Martyr of ancient Rome.

In the year 1878, Bishop Heiss of La Crosse entrusted to the Franciscan Fathers of the Sacred Heart Province the newly-founded parish of St. Agnes; and Fr. Casimir Vogt became its first Franciscan pastor and attended it as a mission from Bayfield. Fr. Paulinus Tolksdorf was appointed soon after to take the place of Fr. Casimir, who was much needed on the Indian missions.

At the time Fr. Casimir was pastor of St. Agnes' congregation, it consisted of only twenty-five families from various races and nationalities: Irish, French, German, English and Indian. Not long after it comprised 800 families with even a greater variety of nationalities. At present, it has within its limits no less than seventeen nationalities, still all perfectly united, making an ideal

American parish. The growth of the congregation caused the superiors to appoint a resident priest and to found a Franciscan rectory (1885). Fr. Maximilian Klein, who was chosen pastor and superior, built a Franciscan residence, a new church and a frame school. But, strange to relate, on the very day he sang the first High Mass in the new church, he was summoned to another field of apostolic endeavor.

Fr. Fabian, who was the assistant of Fr. Maximilian for three years, succeeded him (1888) and remained pastor and superior for twenty-four years. Under his able and wise rule, the parish grew and developed like the majestic oak and stately pine trees, which then surrounded in large numbers this so-called "Garland City" of the North. His leading achievement was the carrying out of the slogan of every American priest: "A Catholic school for a Catholic child." He built a large school (1894) which was conducted by the Sisters of Perpetual Adoration from La Crosse. At one time the school had as many as seven hundred pupils. He started the high school grades and was planning the erection of a high school building, when obedience summoned him to another part in the Lord's vineyard. He also enlarged and embellished the church and made improvements on the rectory. In 1901 the Franciscan residence became a convent with Fr. Fabian as its first Guardian.

In 1912 Fr. Fabian was transferred and Fr. Bernadine Weis was appointed superior, who three years later was succeeded by Fr. Eustace Vollmer. Fr. Bede Carberry was the successor of Fr. Fabian as pastor of the parish, which office he held for twelve years, the last six of which he was also superior of the house. His achievements as pastor may be summed up in this sentence: he enlarged the cemetery, remodeled the church, made extensive improvements in the school, and put the parish on a better and more modern financial basis; he resurrected the Third Order, increased the number of Communion greatly, and caused the Sacred Heart devotion to flourish in the congregation.

In the year 1924 Fr. Bede Carberry was transferred and Fr. Norbert Wilhelm was chosen Guardian and Fr. Cuthbert Malone pastor.

In the year 1899 the Polish contingent, which had been holding for some time its religious services in the basement of St. Agnes' church, branched off and formed a new parish under the able direction of Fr. Damian Koziolk. In a very short time he had the parish equipped with church, school and Sisters' convent. Among his successors Fr. Rembert Stanowski and Fr. Cyril Mitera deserve special mention for their valuable services to the parish.

Another important item that must not be overlooked was the activity of the Fathers on many Indian and White missions near Ashland. The only one

that is still in charge of the Fathers at Ashland is Odanah. Fr. John B. Meyer is its present pastor.

Ashland Community

Rev. Norbert Wilhelm, O. F. M., Guardian, Jub.
Rev. Fabian Reichtene, O. F. M., Vicarius, Jub.
Rev. Cyril Mitera, O. F. M., Pastor of Polish Parish.
Rev. John B. Meyer, O. F. M., Pastor of Odanah, Wis.
Rev. Cuthbert Malone, O. F. M., Pastor.
Rev. Theophilus Thiel, O. F. M., Assistant Pastor.
Bro. Bernard Schoemenauer, O. F. M.
Bro. Ferdinand Fuerstenberg, O. F. M.
Bro. Maximin Glueck, O. F. M.

Holy Family Church

Bayfield, Wisconsin

THE first missionaries who, from 1651-1677, carried the light of Faith to the Indian tribes in Northern Wisconsin were the zealous Jesuit Fathers, Menard (1660), Allouez (1665), and Marquette (1669).

When later on the light of Faith grew dim and nearly became extinguished Rev. Father, afterwards Rt. Rev. Bishop Baraga, animated by the same apostolic spirit, arrived on Madaline Island, now called La Pointe, July 27, 1835, to evangelize the Chippewa Indians. He built a church and baptized during his eight years' stay about 853 persons, mostly Chippewas. In 1843 he left La Pointe and went to L'Anse, Michigan, where he revived the ancient mission of St. Teresa begun by Rev. Rene Menard, S. J., in 1660. Here he labored with apostolic zeal for ten years among the Indians and Whites of upper Michigan until his elevation to the episcopal dignity, Nov. 1, 1853.

In 1845 Rev. Otto Skolla, O. F. M., came to La Pointe, where he lived in Franciscan poverty and simplicity, and during eight years he converted and baptized about 700 Indians.

His successors were Timothy Carie, 1854-1855; August Eugene Benoit, 1855-1858; Angelus Van Paemel in 1859.

Father John Chebal took his residence at Bayfield, 1860, and attended La Pointe, Superior and Duluth, where he built the first Catholic church.

He was a man of great linguistic talent, who in a very short time learned English, French and Chippewa. From 1860-1872 he attended the missions of the west end of Lake Superior.

From 1873-1878 those places were cared for at the time by Rev. F. X. Pfalter, 1874-1875; Hugh Quigley, J. B. Genin, Jos. Buhl and Schuttelhofer.

The baptisms among the Indians from 1845 to 1878 amounted to 1837.

Father Christian (Chrysostom) Verwyst at last had compassion on the deserted missions in the Bayfield or Lake Superior region. He had charge of Bayfield and missions from June 19, 1878, till Oct. 13, 1878, and later on was pastor of Superior until 1882, when he joined the Franciscan Order. At the urgent request of the Rt. Rev. Bishop Michael Heiss of La Crosse, the Franciscan Fathers of the Sacred Heart Province of St. Louis, Mo., took charge of Bayfield, La Pointe, and the rest of the Indian missions in the Diocese of La Crosse. Bayfield then numbered 120 families including the Red Cliff settlement. Indians were in the majority with a few English and Canadian families.

The first Franciscan Fathers who labored among the Indians in Bayfield and annexed missions were Casimir Vogt (Superior), and John Gafron, who arrived in Bayfield Oct. 13, 1878, and since then the Chippewas of Wisconsin have been under the care of the sons of St. Francis.

For some years they had the whole of Northern Wisconsin to attend, at one time about fifty Indian and White Missions.

During the first five years they were obliged to travel mostly on foot or on snow shoes in the winter.

They would start from Bayfield taking along one or two Indian guides and packers, and go on foot to Courtes Oreilles, Pakewewang, Belille Falls, Murray, Flambeau and other places, too numerous to be mentioned.

The round trip would be upwards of 400 miles, and it would take about six weeks or two months to make the trip.

They also visited the various Indian and White Missions in the St. Croix county (Danbury, Webster, Grandburg, etc.), which were equally or more distant than the missions along the Chippewa river. When one Father would return foot-sore and tired out, another would start out.

With great zeal and energy, the Fathers went to their work to erect churches and schools for the education and evangelization of the young and old. A boarding school was built at Bayfield and Odanah, the means for which were obtained from kind benefactors at the request of the good Fathers who followed the example of the Seraphic Father St. Francis—and begged.

The Moore house with four lots and another one with two lots were purchased for school purposes.

In the fall of 1879, Sisters of St. Francis of Mary Immaculate, whose mother house is located in Joliet, Ill., took charge of the school at Bayfield

and at Red Cliff in 1880, and to their immortal glory it must be said that they never requested a cent for remuneration, but helped the different places by their own contributions and labors.

The day before the school in Red Cliff was to be opened, the Indian agent gave orders prohibiting the opening of the school, threatening the Sisters with expulsion from the Reservation in case his orders would be disregarded. Well, the Sisters opened school in a private house some distance from the Reservation, all the children flocked to the Sisters' school, the Government school was without children and finally the Government allowed the Sisters to open their school where they had intended.

In the boarding school at Bayfield for the education of Indian girls several changes and additions were made in 1885 and 1890. In the year 1891, the residence at Bayfield, built of brick, was begun by Father John Gafron, O. F. M., and completed by Father Casimir Vogt, at the cost of about \$6,000.00. In Red Cliff a combination church and school was erected and blessed by Very Rev. Michael Richardt, Provincial.

The church at Bayfield constructed of brown sand stone was built by zealous Father Casimir Vogt, O. F. M., in 1898, at the cost of \$15,000.00 during the year when labor and material were cheap.

The plan for this beautiful house of God was drawn up by Bro. Adrian, O. F. M. The expenses for the church were for the greater part paid by the Indians. At the request of Very Rev. Provincial Benedict Schmidt, Father Casimir had to erect a new school building for which Brother Leonard Darsheid made the plan.

The cost for the school amounted to nearly \$16,000.00. Frank Boutin, Jr., donated four bells at a cost of \$600.00, purchased from the Stuckstede Co., St. Louis, Mo.

Superiors and Pastors of the Parish

Casimir Vogt—1878-1884, 1891-1901; John Gafron—1878-1884, 1884-1891; Servatius Altmicks—1879-1880, 1892-1895; Placid Krekeler—1893-1894; Optate Loeffler—1897-1898; Norbert Wilhelm—1902-1906, 1914-1918; Hildebrand Fuchs—Jan. 6, 1911-July, 1911; Ubald Otto—July 6, 1911-1912; Sabinus Molitor—1912-1913; Ivo Beu—1918-1922; Hildebrand Fuchs—1922-1924; Odoric Derenthal—1924-.

Assistants

Eustace Vollmer—1880-1883; Odoric Derenthal and Blase Krake for a few months in 1881; Pauline Tolksdorf—1882-1883; Chrysostom Verwyst—1884-1887, 1925; Firmatus Freimuth—1887-1888, 1899-1900; Marian Glahn—1888-1893; Patrick Degraa—1896-1898; Innocent Schlueter—1900-1902; Agatho

Anklin—1906-1907, 1910; Dorothy Philip—1909; Louis Donegan—1910; John Meyer—1917; Clarence Piontkowski—1917-1924; Emeran Fox—1924-; Brother Philip Habig.

During the year about 3,490 Confessions are heard.

During the year about 4,200 Holy Communions are received.

Holy Guardian Angel Church

Chaska, Minn.

THE Benedictine Fathers from St. John's Abbey are the founders of most of the parishes in the diocese of St. Cloud and many in that of St. Paul. Among the latter is the parish of the Holy Guardian Angel at Chaska, where Fr. Bruno Riss, O. S. B., built the first church. A few years later this church became so dilapidated that Fr. Magnus, O. S. B., erected another, but in the eastern portion of the town, as being more convenient. The beautiful picture of Our Lady of Perpetual Help, which has become an object of the greatest devotion for the entire vicinity, dates from this time. It was touched to the original at Rome and blessed by Pope Pius IX himself.

The Franciscan Fathers were given charge of the parish by Bishop Thomas Grace in 1876, and Fr. Wendelin Grante was the first Franciscan pastor, with his residence at Jordan, where our Fathers had come in 1875. His first care was to build a school, for which he secured the Sisters of Christian Charity. Fr. Clementine Lorbacher succeeded him in 1880. He found the little church too small for the growing parish and set to work to build a larger one, which, however, was not completed until 1884 by Fr. Casimir Hueppe. It was destroyed by fire on October 7, 1902, but thanks to the foresight of Fr. Othmar Putthoff, who had the building well insured, the church was quickly rebuilt. Fr. Guido Knepper was pastor (1895-1909); Fr. Otho Jansen (1909-1912); Fr. Germain Heinrichs (1912-1918); Fr. Bernard Wewer (1918-1924); Fr. Benvenute Mueller (1924-).

St. Peter's Church

Chicago, Ill.

THE Franciscans came to Chicago to take charge of St. Peter's Church on Thursday, July 29, 1875. The group consisted of the Rev. Liborius Schaefermeyer, superior and pastor; Rev. Maternus Mallmann, and the Tertiary lay brothers Servulus Wenning and Edward Bahlmann. Rev. Paulinus Weiss arrived the next day from Quincy, Illinois; the others had come from Teutopolis.

On Monday, August 2, the feast of Portiuncula, Bishop Foley assisted at the solemn services, blessed the bells which had been bought by Father Froehlich, and introduced the Franciscans to their flock. In his first sermon to the people on the preceding day, Father Liborius, after discoursing on the Sunday's gospel, concluded by declaring that he and his brethren had come to them at the invitation of the Rt. Rev. Bishop, not for any pecuniary or other worldly motive, but solely to labor for the welfare of their souls.

The most important undertaking of Father Liborius was the erection, in 1877, of the school building adjoining the church to the west. This three-story structure afforded accommodation for all the grades and also a residence for the Sisters; its cost was \$7,000. To add to the beauty of the church, the zealous pastor installed the altar of the Blessed Virgin and completed the altar of the Sacred Heart by providing it with a niche. He also procured the statues of the Blessed Virgin, of St. Joseph, St. Francis, St. Anthony, and St. Clare.

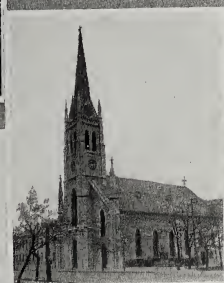
Needless to say, Father Liborius and his brethren spared no pains to promote the spiritual welfare of the people. To animate them with greater fervor, he invited the Fathers Vincent Halbfas, Augustine Henseler, and Felix Hosbach to conduct a mission of ten days, from November 19 to 29, 1877; it proved a great success. He promoted the Married Ladies' Society already existing in the parish, and, in 1877, organized the Young Men's and the Young Ladies' Sodalties.

Father Liborius was ably assisted by the Fathers Maternus Mallmann, who was sent to Memphis, Tennessee, in January, 1878, where he died a victim of yellow fever; Martin Van Kolke; Nemesius Rohde; and Bernardine Weiss.

The Provincial Chapter, held at Teutopolis, on July 2, 1879, to the great regret of the people, transferred Father Liborius to St. Louis, as guardian of the convent and pastor of St. Anthony's Church of that city. His successor at St. Peter's was

Rev. Augustine Henseler, from July, 1879, till July, 1885. He turned his attention to the beautifying of the interior of the church, and succeeded in making it one of the most beautiful churches of the city.

On October 2, 3, and 4, 1882, the Seventh Centenary of the Birth of St. Francis was celebrated in a most solemn manner, with a Pontifical High Mass each morning and special services in the evening. Archbishop Feehan pontificated on the first day; Bishop McMullen, of Davenport, on the second; and Bishop Krautbauer, of Green Bay, on the third. The sermons were preached by Rev. Maurice Kaeder, O. S. B., Rev. Peter Tschieder, S. J., Rev. Paul Behrens, O. S. B., Rev. Joseph Essing, C. SS. R., Rev. Clement Venn, pastor of St. Boniface Church, and Bishop Krautbauer.



St. Augustine's, Chicago, Ill.

St. Peter's, Chicago, Ill.

St. Roch's, Residence, Oak Forest, Ill.

St. John's, Joliet, Ill.

In 1883, Father Augustine had the church frescoed by Mr. Thien, of Cincinnati, Ohio, one of the greatest masters in the art of church decoration. The two paintings, representing the Nativity and the Ascension, are the work of the artist Joseph Schmitt, of Covington. Finally, through the efforts of Father Nemesius Rohde, new stations of the cross were procured, as was also the altar of our Lady of Sorrows. In 1884, the Fathers began to attend Mercy Hospital and Saint Xavier Academy.

Rev. Kilian Schloesser next administered the parish,—from 1885 till 1888. His assistants were the Fathers Anselm Puetz, Augustine McClory, and Symphorian Forstmann. At this time, the changes in the original character and surroundings of St. Peter's, which had set in during the administration of Father Augustine, became more pronounced. On account of the growth of the business section of the city, the encroachments of the railroads, and the influx of people of questionable character, the number of the parishioners continued to dwindle from year to year; and although Father Kilian was authorized by the Most Rev. Archbishop to consider as his parishioners all those German families who, though living outside the limits of St. Peter's parish, always considered themselves as belonging to the parish, and had, therefore, not rented a pew in another parish, very few made use of this privilege, and St. Peter's gradually became what it is now, a mission church.

In 1888, the Provincial Chapter sent Father Kilian to Santa Barbara, California, as guardian of the Old Mission, and in his place appointed as pastor of St. Peter's—

Rev. Maximilian Neuman. He was in charge from July, 1888, till September, 1894. He enlarged the rectory to twice its original size, thus putting an end to the cramped conditions under which the community had suffered for many years. It was Father Maximilian who began to spread the special devotion to St. Anthony of Padua at St. Peter's Church, in particular the Nine Tuesdays.

His successor, **Rev. Pacificus Kohnen**, who was pastor from September, 1894, till February, 1898, followed in his footsteps, and the devotion to St. Anthony became so popular that the confessions and communions on Tuesdays, especially on the Nine Tuesdays before the feast of the Saint, soon exceeded one thousand, and later increased to two thousand.

Rev. Hugo Fessler, pastor from February till December, 1898, had necessary repairs made on the inner walls and arches, and also on the roof, which was leaking in many places. Since the decoration of the church had suffered much in the course of time, Mr. William Kloer, of St. Louis, Missouri, was engaged to decorate the church anew. The installation of electric light was begun. In the midst of these undertakings, Father Hugo received the news of his transfer to St. Louis as guardian of St. Anthony's convent, and that

Rev. Cyprian Banschoid had been appointed his successor. The latter's administration lasted from January, 1899, till August, 1906. The improvements begun by his predecessor were completed at the end of February, 1899. Father Cyprian had the steeples of the church crowned with small spires, thus partially, at least, realizing the plans of the builders of the church.

In 1906, Father Cyprian was elected Provincial of the Province of the Sacred Heart.

Father Maurice Baukholt succeeded him as superior and pastor at St. Peter's. Owing to the increasing amount of work, a fifth Father was assigned to the religious community.

When Father Maurice, in January 1911, was transferred to St. Louis as guardian of St. Anthony's convent,

Father Henry Kuester was sent to Chicago, to succeed him as pastor of St. Peter's. He found it necessary, in 1912, to build an addition to the school, which was no longer able to accommodate the increasing number of children, particularly of Italian and Syrian parentage, of the neighborhood. The school year 1913 began with an attendance of 330 children.

In July 1917, Father Fortunatus Hausser assumed charge of St. Peter's. He made improvements in the lighting of the church and basement. Since 1918, by order of the Most Rev. Archbishop, a noonday Mass is said on holydays of obligation, and on all days of Lent, Sundays excepted. This Mass is always well attended.

The present pastor, Hilary Kieserling, was appointed in July 1921. He had the church decorated by Mr. Conrad Schmitt, of Milwaukee, Wisconsin, and the statues repainted by Mr. Max Jarrich. An important change was made in the status of the religious community at St. Peter's in the Provincial Chapter held at Teutopolis in 1924, when the residence was made a convent and the superior received the title and dignity of a guardian. The noon-day Mass on Sundays was introduced about a year or two ago and it is well attended. A mission was preached Oct. 12 to 22, 1924, by the Rev. Franciscan Fathers Didacus, Peter Alcantara and Joseph.

St. Augustine's Parish

Chicago, Ill.

THE origin of St. Augustine's Parish dates back to the year 1879, when, upon the request of a number of German residents in the "Town of Lake," Rev. Peter Fischer, pastor of St. Anthony's Church, erected a small frame church at 49th and South Laflin streets. This building housed both the church and school.

Due to scarcity of priests, holy Mass could not be said there until two years later. The first services were held Oct. 2, 1881, by Rev. William de La Porte, assistant at St. Anthony's Church.

To comply with the urgent request of Most Rev. Archbishop Feehan, the Franciscan Fathers of the Sacred Heart Province agreed, in 1886, to take permanent charge of the new parish. The first Franciscan community consisted of the following: Fr. Symphorian Forstmann, Fr. Anselm Puetz, and two lay brothers. The parish grew rapidly and soon numbered three hundred families, so that a new church became imperative. New lots were secured on Laffin street, between 51st and 50th streets, and a new frame church erected. The old church was removed to the new site for school purposes. However, the number of families increased to such an extent within the next few years that the Fathers decided to build a brick church large enough for all future contingencies.

The cornerstone of the new church was laid September 13, 1892, but, for lack of funds, only the nave was completed. On his own request, Fr. Symphorian, to whose personal zeal and ability the rapid development of the parish was greatly due, was relieved of his duties as pastor, in 1900, and retired to the small country parish of St. Anthony's, near Quincy, Ill., where he died a holy death, April 3, 1910.

Fr. Benignus Schuetz (1900-1912) followed Fr. Symphorian, and in 1904 had the pleasure of completing the original plans of the beautiful new Gothic church, which even at this date is one of the finest specimens of ecclesiastical architecture in Chicago. It measures 188 feet in length, 70 in width (100 in the transept), 62 in height, with a tower 225 feet high.

In 1907, a new school was begun and the complete plans carried out in 1911. It is substantially built of fine pressed brick, with 26 class rooms, besides a sewing room and a large basement containing society halls, etc. The old frame church and school were remodeled into a parish hall and gymnasium.

St. Augustine's friary was raised to the dignity of a convent in 1901 and Fr. Benignus was elected its first guardian. After laboring faithfully and with the greatest success here for twelve years, he was transferred to St. Louis, July 24, 1912, and was succeeded by Fr. Matthew Schmitz, who remained pastor until June, 1919, with the exception of about six months, during which period Fr. Maurice Baukholt was acting pastor. Fr. Matthew made many practical improvements and worked hard to keep up the fine traditions of the past.

He was succeeded in June, 1919, by Fr. Timothy Magnien, who took special interest in the young peoples' sodalities. He was followed in 1921 by Fr. Vincent Schrempp. The latter, finding the parish hall too small, replaced it with a substantial brick building, containing on the first floor bowling alleys and on the

second a splendid auditorium suitable for all parish purposes. He also installed new stained glass windows, which add wonderfully to the beauty of the church.

St. Augustine's school, begun with 13 pupils in 1879, with Mr. Weimann as teacher, now has over 1,600 children enrolled, taught by 22 Sisters, Poor Handmaids of Jesus Christ. The parish numbers over 1,100 families. St. Augustine's has been very productive of religious vocations and a large number of priests (mostly Franciscan) and sisters have gone forth from its school. All manner of charitable and social activities are zealously carried on by the parishioners through the many societies and sodalities.

Present community at St. Augustine's: Fr. Simon Schwarz, guardian; Fr. Vincent Schrempf, definitor, pastor; Fr. Bartholomew Feldmann, vicar; Fr. Titus Hugger, Fr. Adalbert Schlueter, Fr. Jasper Thoennessen, Fr. Honoratus Bonzelet, Fr. John Joseph Brogger, Fr. Peter A. Crumbly, Fr. Vitus Braun, Fr. Joseph C. Meyer; Fr. Faustin Hack, Fr. James Meyer, Fr. Giles Strub, Fr. Max Poppy, and Fr. Patrick Maloney, and Bro. Aloysius Marshall, Bro. Martin Lang, Bro. Anselm Peschel, and Bro. Henry Dreixler.

St. Joseph's Church

Cleveland, Ohio

At the urgent request of Bishop Rappe of Cleveland, the Franciscan Fathers, on Feb. 13, 1868, took charge of St. Joseph's parish, this city, which had been established by secular priests in 1858, Fr. Capistran Zwing and Fr. Dominic Droessler being the pioneer friars to be sent here. They at once set to work to build a friary, which they occupied in the summer of 1870. As the old church was too small for the growing parish, plans were made for a new church, when Fr. Kilian Schloesser was sent to take Fr. Capistran's place, in 1871. Fr. Kilian rushed the work on the new church and with such success that it was solemnly dedicated by Bishop Gilmore in October, 1873. Encouraged by his success, Fr. Kilian established a college in 1876, but it had to be discontinued in 1879 as the Province could not supply enough friar teachers.

The friary was raised to the dignity of a convent on Jan. 16, 1877, and Fr. Kilian was elected the first guardian, which office he held until 1879, when Fr. Eustachius Brueggemann was elected in his place, leaving Fr. Kilian only charge of the parish. It is due to Fr. Kilian that the Poor Clares were invited to Cleveland from Harreveld, Holland, and located on Perry St. The large communities of Poor Clares in Chicago and Oakland, Calif., are branched off of this mother house in Cleveland. These Sisters have since given up their convent on Perry Street and built a beautiful convent in the suburb of West



*Friary of Our Lady of the Angels, West Park.
St. Stanislaus'.*

*Our Lady of the Angels School, West Park, Cleveland, Ohio.
St. Joseph's Church and Friary.*

Park. Fr. Kilian must also be given credit for the founding of St. Alexis Hospital.

Fr. Alardus Andrescheck became pastor of St. Joseph's in 1885 and remained here until July 25, 1888. He was succeeded by Fr. Theodore Arentz, who held both the office of guardian and pastor. Fr. Theodore built a new friary on the site of the disbanded college and remodeled the old friary into a parish school. In 1897 Fr. Theodore was elected Provincial of the Sacred Heart Province, and Fr. Benignus Schuetz took his place as pastor at Cleveland. His main work was the completion of the church by the addition of the stately spire. He was followed in 1900 by Fr. Bernard Wewer, who renovated the entire interior of the church and installed the highly artistic Munich stained glass windows, in preparation for the golden jubilee celebration of the dogma of the Immaculate Conception.

Fr. Francis Haase, who had been guardian of St. Joseph's since 1903, succeeded Fr. Bernard as pastor in 1906, who was followed in 1908 by Fr. Polycarp Rhode. Fr. Polycarp held the office of pastor until July, 1924, and several times during this period also the office of guardian of the friary.

Fr. Matthew Schmitz succeeded him in both offices in July, 1924, which position he still holds.

The present community of St. Joseph's: Fr. Mathew Schmitz (Guardian and Pastor); Fr. Damian Koziolok (Vicar); Fr. Jerome Hellhake; Fr. Desiderius Von Frenzt; Fr. Francis Fochtman; Fr. Joseph H. Toth; Fr. Edgar Eberle; Fr. Austin Monahan; and the Brothers Humilis, Cyprian, James and Julius.

St. Stanislaus Church

Cleveland, Ohio

ST. STANISLAUS PARISH is one of the very largest in the city of Cleveland, was founded by our Fathers and then turned over to the secular clergy, was again entrusted to the Franciscans of the Sacred Heart Province by Bishop Horstmann in the spring of 1905. Fr. Theobald Kalamaja was the first Franciscan superior and pastor of this new period and soon won all hearts by his wonderful character. Realizing the imperative necessity of a good school and finding the old school quarters far too small, he built a large school in 1907, which is in charge of Franciscan Sisters.

Fr. Wenceslaus Krzycki became pastor in 1912, and was succeeded in 1918 by Fr. Rembert Stanowski, but returned again in 1919. Fr. Theobald followed Fr. Wenceslaus in 1924 and is at present superior and pastor.

St. Mary of the Angels

Cleveland, Ohio

WEST PARK, or Rockport, as it was also called, at the foundation of this monastery, was an independent suburb of Cleveland, situated about ten miles west of that city. It has since been annexed to Cleveland.

Permission to erect a monastery in this small village was granted to the Very Rev. Hugolinus Storff, Provincial Minister of the Franciscans of the Sacred Heart Province, by the Rt. Rev. Bishop of Cleveland, Ignatius F. Horstmann, on August 12, 1904. This monastery was to serve as a house of studies for all the clerics of the province. In addition, the Rt. Rev. Bishop granted to the Franciscan Fathers the right to administer the parish which would eventually grow up about the monastery. Documents confirming this transaction were received from the authorities in Rome in the early part of April of the following year.

On April 26, 1905, Very Rev. Hugolinus blessed the grounds on which the new monastery was to be built, and turned the first sod. A temporary residence with chapel was first erected. Work on this frame structure was begun in September, 1905, and completed in February of the following year. On March 4, 1906, Very Rev. Fr. Hugolinus blessed the chapel under the title of "SS. Stigmatum S. P. N. Francisci," and celebrated the first holy Mass in it. The first community of Friars took up their abode in the little residence on March 6, its first Praeses being Fr. Hugo Fessler, O. F. M.

On June 13 the Rt. Rev. Ignatius Horstmann solemnly dedicated the chapel. On this occasion the title of the chapel was changed to "Sancta Maria Angelorum." In the afternoon of the same day the Rt. Rev. Bishop blessed and laid the corner stone of the new monastery. The site for this structure had been surveyed on May 17, 1906, and on the following day the work of excavation was begun so that the laying of the foundation could begin on June 1. The monastery was to be dedicated to "Blessed John Duns Scotus, Doctor of Mary."

At the chapter of August 11, 1906, Fr. Hyacinth Schroeder was appointed Praeses of the residence. Very Rev. Cyprian Banschaid, the new Provincial Minister, made his first visit to the place on December 13, 1906.

During the spring of the following year plans were drawn up regarding the studies to be conducted in the new monastery. At this time Fr. Jasper Thoennessen was made Praeses of the residence in place of Fr. Hyacinth, who was transferred to Indianapolis. According to the original intention, the West Park monastery was to become the Studium Generale of the Province,

so that all the cleric students except those of the fourth year Theology, would be educated here. But it was now decided to bring here only the students of Philosophy and first year Theology.

The new superior, Father Jasper, arrived on July 6, 1907. On August 15, the Rt. Rev. Ignatius Horstmann blessed the monastery which, however, was not yet quite completed. About this time the clerics began to arrive. On September 1, the school year was officially opened with a High Mass in the chapel. Classes could not begin until September 17. By this time, the Fathers and Brothers who had lived in the residence adjoining the chapel had taken up their quarters in the new building.

At the intermediate chapter 1907-08 held at St. Louis, the new residence was declared a convent, and Father Jasper, until then Praeses, was elected its first Guardian. On the same occasion the name of the monastery was changed from "John Duns Scotus" to "Mary of the Angels."

The following is the list of superiors of this monastery who held office after Fr. Jasper Thoennessen:

1909-15—Very Rev. Leonard Neukirchen, Exdef. Gen.

1915-18—Rev. John Ilg.

1918-19—Rev. Gregory Knepper.

1919-21—Very Rev. Leonard Neukirchen, Exdef. Gen.

1921-24—Rev. Linus Koehnemund.

1924—Rev. Eusebius Helle.

Regarding the study plan, a few changes were made in the course of time. In 1911 it was determined to have Philosophy only. Accordingly in the following August the clerics who had finished their philosophical studies were transferred to St. Louis for Theology. In 1915 all Theology except the fourth year was transferred here from St. Louis, and things remained thus till the summer of 1918 when Theology was again brought back to St. Louis. Later on a year was added to the course of Philosophy, a special course of Chemistry and Biology, and the course of Philosophy was changed into a three-year course.

Real parish work did not begin until the parish was canonically erected by the Rt. Rev. Joseph Schrembs, Bishop of Cleveland, on December 3, 1922. Until then, the frame chapel, built in 1905-06, was open to such as would come for confessions and services on Sundays and days of obligation. Until 1915 the chapel was used for services every day, except during the cold months, when the community held its devotions in the house chapel; during the period of cold weather holy Mass and other services were held in the chapel only on Sundays and feast days. From the autumn of 1915 on, the

house chapel was no longer used, all exercises being from then on held in the chapel. The parish was formally opened by the Rt. Rev. Bishop personally on the above mentioned date under the title of "Our Lady of the Angels," and Fr. Columban Valentine, O. F. M., was installed as its first pastor. The parish numbered about fifty families then. Since its founding it has grown to more than two hundred and fifty (250) families. Fr. Columban resigned as pastor toward the end of the year 1923, and was followed in office by Fr. Linus Koenemund, Def. Prov., who is at the head of the parish at the time of this writing. He is assisted considerably by the other Fathers of the monastery.

Very soon after its erection, the parish built a beautiful and very substantial school which is at present attended by 170 children. Before the completion of this building classes were held in the monastery parlors. The Sisters of St. Joseph of Cleveland have charge of the children in school. At present, the care of the school is in the hands of four Sisters.

The parish was well organized by its first pastor, and under the guidance of its present pastor, is in a flourishing condition, and gives hopes of a very happy future. In the year 1925 the number of confessions heard by all the Fathers amounted to 24,000; about 30,900 Holy Communions were administered.

Besides teaching and caring for the faithful who would frequent our chapel, and assisting frequently in the neighboring parishes, the Fathers of the monastery have charge of the two convents of nuns in West Park. The Sisters of St. Joseph were here before the arrival of the Franciscans; the Poor Clares built their new monastery very shortly before the Fathers. In both places services and the spiritual guidance of the Sisters are in the hands of the Fathers of the monastery. The latter also have charge of the religious instruction of the children that attend the Academy of the Sisters of St. Joseph, where grammar school and high school education is imparted to them by the Sisters.

The community of the monastery at present numbers seven priests, twenty-five clerics, and nine lay brothers. They are the following:

- Fr. Eusebius Helle, Guardian.
- Fr. Leonardus Neukirchen, Vicar.
- Fr. Linus Koenemund, Definitor.
- Fr. Gerardus Schmalz.
- Fr. Conradus Reisch.
- Fr. Cyprianus Emanuel.
- Fr. Callistus Gibes-Bifoss.

Lay Brothers

Bro. Benedictus Ockenfels.	Bro. Augustinus Tarozas.
Bro. Vitalis Lesser.	Bro. Leo Rittmanic.
Bro. Cyrinus Kramer.	Bro. Franciscus Mess.
Bro. Irenaeus Biermordt.	Bro. Georgius Farrell.
Bro. Ignatius Zwiesler.	Bro. Dominicus Schelling.

Student Clerics

Fr. Otto Thiel.	Fr. Flavian Frey.
Fr. Elmer Bachmann.	Fr. Fulgence Gross.
Fr. Donald Haven.	Fr. Seraphin Tibesar.
Fr. Cornelius Henninger.	Fr. Benedict Leutenegger.
Fr. Juniper Freitag.	Fr. Pacific Hug.
Fr. David Fochtman.	Fr. Burchard Conrad.
Fr. Oscar Rascher.	Fr. Oliver Kimmich.
Fr. Christopher Rehwinkel.	Fr. Rudolph Hornberger.
Fr. Sebastian Krempel.	Fr. Adrian Fischer.
Fr. Benno Tushaus.	Fr. Harold Jochem.
Fr. Servace Ritter.	Fr. Paschal Rollman.
Fr. Joachim Daleiden.	Fr. Eustace Struckhoff.
Fr. Henry Freiburg.	

St. Bonaventure's Church

Columbus, Nebr.

THE first parish in Columbus, Nebr., was founded in 1860 by Rev. Fr. Fourmont and placed under the patronage of St. John. In the early part of 1877, the Franciscans were called thither to establish a parish for the German and Polish speaking families of St. John's parish. A Protestant man generously donated the necessary lots for this purpose. The little frame church built at this time and placed under the patronage of St. Bonaventure, gave place to a fine brick structure in 1884. A parish school was established and is in charge of the Franciscan Sisters from Lafayette, Ind., who have also built an academy and a hospital nearby. The Fathers at Columbus have charge of the parishes in Duncan, Platte Center, and St. Anthony's Parish in Columbus. Following is the list of pastors: Fr. Ambrose Janssen (1877-1880); Fr. Wendelin Grante (1880-1881); Fr. Dominic Florian (1881-1882); Fr. Seraphin Lampe (1882-1887); Fr. Pacific Kohnen (1887-1894); Fr. Maurice Baukholt (1894-1895); Fr. Marcelline Kollmeyer (1895-1901); Fr. Theobald Kalamaja (1901-1906); Fr. Rembert Stanowski (1906-1907); Fr. Marcelline Kollmeyer (1907-1912); Fr. Cyriac Stempel

(1912-1915); Fr. Hilary Kieserling (1915-1917); Fr. Gratian Gehrig (1917-1919); Fr. Charles Schlueter (1919-).

The present community consists of the following: Fr. Charles Schlueter, superior and pastor; Fr. Liborius Breitenstein, Fr. Flavius Kraus, Fr. Sigismund Masalski, Fr. Basil Vogt, Fr. Athanasius Steck, Bro. Gottlieb Keehler, and Bro. Capistran Gerbracht.

Holy Trinity Church

Dubuque, Iowa

THIS parish was established by the secular clergy and was entrusted to the Franciscans in 1912. Fr. Philip Marke was the first Franciscan pastor. With his customary zeal, he set to work and soon had affairs in excellent condition. The present friary is his work. The church and school are a combination building, but funds are being gathered to erect a separate school. In 1915 Fr. Andrew Butzkueben became pastor. He was succeeded by Fr. Wolfgang Kraus in 1918, who in turn was followed by Fr. Francis Haase in 1919. Fr. Joseph C. Forst was placed in charge of the parish in 1920, while Fr. Francis continued in office as superior of the community.

Besides the parish, the Fathers are very busy as Fathers Confessor to a number of large sisterhoods and other institutions. They are also much in demand throughout the diocese as retreat masters and preachers at the Forty Hours Devotion.

Holy Childhood Mission

Harbor Springs, Mich.

THE Mission of the Holy Childhood at Harbor Springs was established by the Franciscans of the Sacred Heart Province in 1884 at the request of Bishop Richter of Grand Rapids, Mich., to take care of the religious needs of the Ottawa Indians of that place and vicinity.

The pioneer Fathers at this mission were Fr. Servatius Altmicks and Fr. Pius Niermann. Realizing the necessity of a school for the Indian children, Fr. Servatius began one in 1885 with 36 children in attendance. The first teacher was the Franciscan lay brother, Bro. Novatus Dierken. The mission grew rapidly and soon a new residence for the Fathers and a larger school for the children became imperative. Fr. Servatius was very fortunate in securing the Sisters of Notre Dame of Milwaukee, Wis., for the school and they are there to the present day. In 1892 a new church was built and dedicated by Bishop Richter in October of the same year.



St. John's, near Lindsay, Neb.

St. Joseph's, Omaha, Neb.

St. Bernard's, St. Bernard, Neb.

Holy Family, Lindsay, Neb.

St. Bonaventure's, Columbus, Neb.

Worn out by his strenuous work, Fr. Servatius was obliged to resign his post at Harbor Springs and was succeeded in December, 1892, by Fr. Norbert Wilhelm. This zealous priest followed in the footsteps of his predecessor, but was transferred to Jordan, Minn., in 1894. Fr. Zephyrin Engelhardt, who was destined to become famous as the great Franciscan Mission Historian of the United States, became superior of the mission at this time. He enlarged the school buildings, installed a printery and established the Indian magazine, "Anishinabe Enamiad," which later was published partly in Indian and English, then in English only under the title "Messenger of the Holy Childhood," and finally developed into the national Catholic magazine "Franciscan Herald." During Fr. Zephyrin's incumbency the Province of the Sacred Heart took over all the Indian missions of Northern Michigan, the Fathers at Petoskey sharing the work of these missions with those at Harbor Springs.

In 1900 Fr. Norbert Wilhelm came to Harbor Springs as superior, but was succeeded already in the following year by Fr. Otto Ubald, who continued as pastor and superintendent of the Indian school until 1906.

Fr. Joseph D. Erkens became superior at Harbor Springs in 1906 and with the exception of several brief interruptions (Fr. Odilo Eichenseer 1915-1916, Fr. Faustin Hack, July 1918-Oct. 1919, Fr. Gratian Gehrig, Oct. 1919-1920) has been in charge of the mission ever since. Due to his untiring zeal, the mission has prospered exceedingly and is practically self-supporting. Several splendid new buildings have been recently erected, made possible by the alms of the many friends of the mission.

Several outlying missions are in charge of the Fathers who make their headquarters at Harbor Springs. They are: Cross Village, Middle Village, Five Mile Creek, Burts Lake, Peshabetown, Garden Island and High Island.

St. George's Church

Hermann, Mo.

THE village of Hermann, Mo., was founded in 1840 by a colony of Germans and the Catholics of the community were visited by the Jesuits from Washington, Mo., until 1849, when a resident pastor was appointed in the person of Rev. Fr. Kuepner. He built the first church and placed it under the protection of St. George. The Franciscans came to Hermann in 1875, Fr. Dominic Droessler being the first Franciscan pastor. He was succeeded in 1877 by Fr. Felix Hosbach, who remained in charge until 1886, when Fr. Ambrose Janssen was made pastor. Fr. Ambrose remodeled the church and residence and established the parish on a firm basis. He was followed by Fr. Clete Girschewski in 1899, who relinquished the charge to Fr. Servatius Rasche in 1901. Fr. Servatius

realized that the church and rectory were fast becoming inadequate and set to work collecting funds for a new church. With a two years' intermission (1903-1905), during which period Fr. Suitbert Albersmann was pastor, Fr. Servatius remained at Hermann until 1910. His plans for the new church and residence for the Fathers were splendidly realized by Fr. Romuald.

The following pastors were in charge since 1910: Fr. Seraphin Lampe (1910-1913); Fr. Romuald Rheindorff (1913-1916); Fr. Hildebrand Fuchs (1916-1918); Fr. Romuald Rheindorff (1918-1921); Fr. Eugene Hagedorn (1921-1922); Fr. Cyriac Stempel (1922-).

Berger and Little Berger, two small neighboring parishes, are attended by Fr. Ladislaus Czech and Fr. Herman Joseph Fister respectively.

The following Fathers and Brothers form the present community: Fr. Cyriac Stempel, superior and pastor; Fr. Edmund Roediger, Fr. Ladislaus Czech, Fr. Herman Joseph Fister, Bro. Onesimus Ehrhardt and Bro. Herbert Huster.

St. Francis Parish

Humphrey, Neb.

ST. FRANCIS Parish, Humphrey, Neb., was organized in 1883. Fr. Theodore Arentz built the first church, a small frame building, which was dedicated on July 10, 1883. He also built the first school and Sisters' house, which were dedicated Nov. 2, 1884. In 1885 Fr. Theodore erected the first residence and at the same time enlarged the church. In 1888 he also enlarged the school.

In 1891 Fr. James Nolte began to collect funds for a larger and more substantial church, but because of ill health he was transferred to California and Fr. Rudolph Horstmann became his successor in 1892. The following year Fr. Rudolph began the construction of the new church. The cornerstone was laid July 19, 1893. As soon as the basement-church was finished, divine services were held therein and the old church was torn down. On Sept. 20, 1894, the new church was solemnly blessed by the Right Rev. Bishop Scannell of Omaha. The cost of the new church was \$32,116.00. In July 1896 Fr. Rudolph was sent to Minnesota and Fr. Angelus Bill was made pastor at Humphrey. Fr. Angelus installed the heating plant in 1893 at a cost of \$1,630.73. During the same year Fr. Angelus put an addition to the school, the cost of which was \$937.56.

In December, 1898, Fr. Florence Kurzer became pastor at Humphrey and on the fifth of October Fr. Florence began the erection of the new stately school building. On May 17, 1906, the new school was solemnly blessed by

the Very Rev. Provincial Hugoline Storff. The entire cost of the school including the heating plant was \$35,855.00. In 1912 the beautiful new residence was erected, the cost being \$32,581.

Fr. Florence was sent to Quincy in 1909 and Fr. Hildebrand Fuchs became pastor at Humphrey. Fr. Florence returned to Humphrey in January 1911 and remained until July 1918.

Fr. Andrew Butzkueben became Fr. Florence's successor. Whilst pastor Fr. Andrew had the streets around the church and school paved.

Fr. Andrew left Humphrey in August 1921 and Fr. Josaphat Kraus was made pastor.

Missions attended to from here: St. Michael's, present pastor, Rev. Denis Czech, O. F. M., Tarnov; St. Mary's, present pastor, Rev. Lawrence Pauly, O. F. M.; St. Anthony's, present pastor, Rev. Hilarion Duerk, O. F. M.

Number of yearly confessions and communions: About 45,000 communions; 33,000 confessions.

Fathers and Brothers in the community at present are: Fr. Josaphat Kraus, Fr. Lawrence Pauly, Fr. Denis Czech, Fr. Berard Zehnle, Fr. Hilarion Duerk, Brother Rochus Kordek, Brother Jucundus Eichenauer.

Sacred Heart Parish

Indianapolis, Ind.

IN 1875 Bishop Maurice de St. Palais, of Vincennes, planned the foundation of a second parish for the German speaking Catholics of Indianapolis, and requested the Franciscan Fathers to take the matter in hand. As the Commissariat of the Sacred Heart had just then received a large increase in membership by the arrival of some 100 exiles from the Franciscan Province of Saxonia, they gladly acceded to the Bishop's wishes, and Fr. Alardus Andrescheck and Fr. Francis Moenning were entrusted with the work. Rev. Anthony Scheidler proved their good friend and advisor in their uphill work.

Arriving in Indianapolis July 25, 1875, they at once began to visit their prospective parishioners and succeeded in buying fourteen lots on Union and Palmer Streets, where they planned to build the church, school and friary. Bro. Adrian Wewer, the friar architect, assisted by an architect of the city, designed a three-story building, which was to contain for the present all three units combined. Work was rushed and on September 17, 1875, the corner stone was laid and the temporary church dedicated on the second Sunday of Advent, December 5, of the same year, by Rt. Rev. Msgr. August Bessonies, vicar general and pastor of St. John's. Regular services were held there from the following

Sunday on. The first floor of this building was intended for school purposes, the second was the church, while the third was to house the Franciscan community. As it was not plastered until the following spring, the Fathers and Brothers had much to suffer during that first winter. The school was opened in January, 1876, with saintly Bro. Leopold Breuer as first teacher. He was also organist and director of the church choir.

When Fr. Ferdinand Bergmeyer (1877-1885) succeeded Fr. Alardus as pastor in February, 1877, he found a thoroughly organized parish, thanks to the strenuous efforts of his predecessors. But as the parishioners were very poor and a great financial panic had just recently struck the country, Fr. Ferdinand also found a debt of about \$40,000. The Fathers received no salary for their services, but went about from door to door begging the necessities of life, just as they had done in the old country. Although by 1882 the finances of the parish had not materially improved, the great increase in the number of families necessitated a larger church. It was then that the Fathers proved they had the real welfare of the parish at heart by assuming the entire past debt themselves. In this way the parishioners could begin the new church free from debt. It may be mentioned here that they generously donated \$10,000 to the Franciscans in 1925, on the occasion of the golden jubilee of the parish, as a token of gratitude to the Fathers for their great charity during the critical days of the parish in its early days.

Bro. Adrian was again called to make the plans for the new church, the corner stone of which was laid by Rt. Rev. Bishop Chatard, July 8, 1883. The dedication took place on Sept. 10, 1884. Only a portion of the church was built at this time, the completion of the plans being left to Fr. Francis Haase, in 1891.

The parochial school grew apace with the church. In 1877, Fr. Ferdinand secured the services of the St. Joseph Sisters from Carondelet, St. Louis, Mo. They erected a combination school and convent, which received additions necessitated by the constant increase in the number of pupils. In 1886 the school numbered 300 pupils, just ten years after its founding.

Fr. Francis Haase (1885-1891) had accomplished wonders for the parish during his incumbency and it was with the deepest regret that his people saw him leave for St. Louis, Mo., in the summer of 1891.

Fr. Bernardine Weiss (1891-1894) succeeded him and walked faithfully in the footsteps of his predecessors.

Fr. Francis Haase (1894-1903) returned in 1894 and at once began to realize a plan he had formulated years before. A new school was imperative and he decided to erect a special building for the boys, which should contain also a dramatic hall, society and bazaar halls, bowling alleys, etc. Bro. Adrian made

the plans, which were carried out in every detail at an outlay of only \$37,000. The parish now numbered some 600 families.

Fr. Columban Valentin (1903-1906) followed Fr. Francis. His first care was to pay off the little debt of \$5,000 still remaining and then set to work to beautify the church and to raise the standard of the parochial school by introducing the seventh and eighth grades. He also greatly enhanced the divine service by the founding of a men's and boys' choir along the lines of the *Motu Proprio* of Pope Pius X.

Fr. Timothy Magnien (1906-1909) found the parish in a splendid condition, which enabled him to devote his whole energy to building up the spiritual life of his charges and to improving the school, in which, as an old school teacher, he took the liveliest interest.

Fr. Andrew Butzkueben (1909-1915) found the parish indebted on January 1, 1910, to the amount of \$17,043.56, for various improvements made during the preceding years, but this did not deter him from making other necessary improvements and even building a new school in 1914 which was most solemnly dedicated on October 4, 1915, by Rt. Rev. Bishop Chartrand.

Fr. Odo Richardt (1915-1925), with his customary zeal, set to work to pay off the debt of \$93,000 and succeeded admirably. His untimely death on Oct. 17, 1925, was a great blow to the parish, to whom he had greatly endeared himself.

Fr. Didac Gruenholz (1925-), a member of the Provincial Parish Mission Band, was appointed to succeed Fr. Odo and is the present pastor.

The Fathers now have charge of St. Roch's Church, Indianapolis, and also of the churches at Martinsville, Fortville and Greenfield.

The present community consists of the following: Fr. Polycarp Rhode, guardian; Fr. Didac Gruenholz, vicar and pastor; Fr. Peter Pfeifer; Fr. Theodore Worm; Fr. Symphorian Nothoff; Fr. Humilis Zwiesler; Fr. Anthony Wagner; Bro. Philip Theobald; Bro. Joseph Worm; Bro. Francis Lemkes.

St. John The Baptist Parish

Joliet, Ill.

THE parish of St. John the Baptist was organized in 1851 by Rev. J. B. Regal, assistant at St. Patrick's Church, Joliet. The first church, 40 x 50 feet, was built in 1852, in the Romanesque style at a cost of \$180. The first holy Mass was celebrated in the church by Rev. Christopher Zucker, while Rev. Caspar Mueller was the first resident pastor (1854-1857).

On December 22, 1876, Rt. Rev. Thomas Foley placed the parish in charge of the Franciscan Fathers of the Sacred Heart Province and Fr. Gerard Becher

became the first Franciscan pastor (1876-1887). He remodeled the church, bought three bells and in 1886 built the present splendid stone school at a cost of \$16,000. Assistants to Fr. Gerard were Fr. Clementine Deymann and Fr. Liborius Schaefermeier.

Fr. Cyprian Banscheid (1887-1899) succeeded Fr. Gerard and completely paid off the debt and built the present stone friary. He also put in the steam heating plant and a fine pipe organ.

Fr. Polycarp Rhode (Jan. 1899-1908) followed Fr. Cyprian. He greatly enlarged the cemetery and won all hearts by his amiable ways.

Fr. Francis Haase (Jan. 1908-1911) with his usual zeal and success in paying off debts, relieved the parish of all financial worries.

Fr. Daniel Finkenhoefer (Jan. 1911-1914) did much to improve the cemetery, which he enlarged and beautified.

Fr. Bernard Wewer (Jan. 1914-July 1918) adorned the sanctuary with a beautiful new communion railing and installed highly artistic Munich stained glass windows in the church.

Fr. Germain Heinrichs (July, 1918-1921) bought the present Sisters' house.

Fr. Henry Kuester (1921-1922) made extensive repairs and alterations on the residence, the parish buildings, and the cemetery. On his sudden death he was succeeded by Fr. Roger Middendorf (1923-1924).

Fr. Donulus Evers (1924-) is the present pastor and the first guardian of the community.

The following institutions are under the charge of the Friars of St. John's: St. Francis Academy, Guardian Angel Orphan Home, St. Joseph's Hospital, the Illinois State Penitentiary, and the little parish at Mokena.

The present community is as follows: Fr. Donulus Evers, guardian and pastor; Fr. Alexis Bender, vicar; Fr. Gratian Gehrig, Fr. Simeon Freitag, Fr. Eligius Weir, Fr. Paul Eberle, Fr. Theodore Wemhoff, Br. Felician Klocke, Br. Diodore Kunze, and Br. Adrian Borer.

St. John's Church

Jordan, Minn.

IN the year 1875 Rt. Rev. Bishop Grace of St. Paul earnestly requested the Franciscans to come to Minnesota to the Diocese of St. Paul. Four Fathers and four Brothers came to Jordan and on the last Sunday in July, 1875, they took charge of the parish, which had at that time 110 families.

The Fathers were: Fr. Eustachius Brueggemann, Superior and Pastor; Fr. Reinerius Dickneite, Fr. Guido Knepper and Fr. Sebastian Cebulla. The

Brothers were: Br. Edmund, Br. Mauritius, Br. Massaeus and Br. Marcus. They took charge also of the neighboring parishes of Belle Plaine with 70 families; St. John's at Union Hill, 60 families; St. Benedict's, 56 families; St. Joseph, 60 families, and Marystown, 84 families. The parish house in Jordan built in 1872 by Rev. R. Deustermann was converted into a convent and served its purpose very well for many years.

The Brothers built new altars and other furniture for the church. The Sacristy was enriched with new vestments.

In 1877 a new school was built two stories high of brick, grounds were bought and a residence was built near the school for the Sisters.

The Notre Dame School Sisters came to Jordan in 1879.

In 1879 Fr. Guido was appointed Superior and Pastor. The parish had grown considerably and the church was too small, so the new Pastor collected \$16,000 for a new church. Fr. Guido was transferred and Fr. Benignus Schuetz succeeded him, and he built the present church.

The cornerstone was laid April 22, 1889, by Fr. Michael Richardt, O. F. M., and on December 10th of the same year the new church was dedicated by the Most Rev. Archbishop Ireland. Immediately after the church was finished, the new Franciscan Convent was built adjoining the church. Brother Adrian, O. F. M., was the architect and other Brothers did a great deal of work on the parish buildings for the love of God. Even the Stations of the Cross that have been an ornament to the church for many years were painted by Brother Linus.

Fr. Anthony Moll succeeded Fr. Benignus. He erected a retaining wall at the foot of the hill as protection for the buildings. He also enriched the sacristy with costly vestments from 1891 to 1897.

Fr. Othmar Putthoff was Pastor and Superior from 1897-1900.

Fr. Cletus Girschewski was appointed Pastor and Superior in 1900. He had the church frescoed beautifully in 1902. He also bought some lots adjoining the schoolhouse for enlarging the playgrounds.

Fr. Servatius Rasche became Pastor and Superior in 1903. He paid off debts and bought three new church bells.

In 1906 Fr. Christopher Guithues came to Jordan. On account of ill health he was in Jordan for only one year.

Fr. Henry Kuester succeeded Fr. Christopher in 1907. He built the new school. The cornerstone was laid June 24, 1908, and the new school was blessed and opened Nov. 26, 1908.

Fr. Bernard Wewer succeeded Fr. Henry (1911 to 1914). During the pastorate of Fr. Bernard, the Sisters' old residence was sold and a new place was bought and their residence was enlarged and improved.



St. John's, Jordan, Minn.
Sacred Heart, St. Paul, Minn.
Sts. Peter & Paul's, Belle Plaine, Minn.
The Friary, St. Paul, Minn.
Guardian Angel's, Chaska, Minn.

After Father Bernard, Fr. Benignus came to Jordan for the second time, and remained from January, 1914, to August, 1918.

Fr. Timothy Magnien followed Fr. Benignus as pastor from August, 1918, to July, 1919.

He was succeeded by Fr. Julian Duschinski, from July, 1919, to August, 1921.

Fr. Julian was followed by Fr. Gratian Gehrig, who remained for three years, from August, 1921, to August, 1924, and was succeeded by Fr. Raymond, the present pastor, in August, 1924.

1925.—Built new road to cemetery. Old road was 1 foot of ascent to every 4 feet of distance; now 1 foot of ascent to every 7 feet of distance. Arranged new sacristy for altar boys. Remodeled the basement of the church. Put in two new exits for church. Frescoed the church. Chapel for the Monastery; fence for church and convent grounds.

Those at present living in the Monastery are: Fr. Raymond, Superior and Pastor; Fr. Alexander, Pastor of St. Benedict; Fr. Sigfrid, Pastor of St. Joseph; Fr. Hildebrand, Pastor of St. John's, Union Hill; Fr. Ives, Pastor of Belle Plaine; Bro. Ulrich Laux and Bro. Oswald Restle.

Menominee Indian Reservation

Keshena, Wis.

THE Keshena Indian Mission dedicated to St. Michael was founded in 1852, when the Menominee Indians moved from Lake Poygan to the Reservation in Shawano County. Rev. Father Bonduel accompanied the Indians to Keshena and was their first pastor. Since then different priests have worked among the Menominee Indians until in the year 1880, when the Franciscan Fathers of the Sacred Heart Province of St. Louis, Missouri, took charge of this Mission.

Their first work on the Reservation was the erection of a boarding school. This building was completed in November, 1883. But in the following year, February 22, 1884, the school was completely destroyed by fire, together with the old Mission church. The school was rebuilt immediately. A residence for the Fathers and Brothers was also built.

As a substitute for their lost church, a shanty, which looked more like a woodshed, was put up for divine service. It served its purpose during the



St. Mary's School, Odanah, Wis.
St. Michael's Mission, Keshena, Wis.
St. Mary's Church, Odanah, Wis.
St. Joseph's School, Keshena, Wis.

summer, but being unfit for the winter it was torn down, and divine services were held during the winter in the school rooms. In the spring of the year 1885 another shanty church was erected and served until the new church was completed. On December 8, 1886, the first solemn Mass was celebrated in the new church, and it was solemnly dedicated January 6, 1887, by the Rt. Rev. Bishop Katzer of Green Bay.

In the year 1893 a second fire destroyed the new school housing the boys' and girls' quarters. However, a more modern building was put up with a proper heating plant, to make the building more safe against fire. Other improvements were made in the course of time. The new convent for the Fathers was built in 1898. It was blessed by Rt. Rev. Bishop Messmer of Green Bay, Wis.

Since the number of Menominee Indian children increased the need for a school proper with an auditorium was keenly felt. Hence in 1921 this new building of concrete and brick was started and was completed in the following year. This is the only brick building on the grounds.

The following missions are served from Keshena: Little Oconto, Kinepoway and Neopit. The first church at Little Oconto was built in 1875, but this church proved to be too small, consequently in the year 1891 a beautiful church in honor of St. Joseph was erected. Rev. Amandus Masschelein was the first pastor. Fr. Zephyrinus Engelhardt, O. F. M., took charge in 1881.

The mission at Kinepoway was started in the early seventies. A school house was used for the divine service. The erection of a new church was begun in 1892. The same Rev. Fathers who attended Little Oconto also served Kinepoway.

Neopit is a new mission. It was founded in the year 1909. The church was built that same year and was dedicated February 22, 1910, by Rt. Rev. J. Fox, bishop of Green Bay. The first pastor of St. Anthony's Church at Neopit was Fr. Engelhard Troesken, O. F. M., from 1909-1918.

The Indian hospital is taken care of by Fr. Engelhard, who also gives instructions to the Catholic children in the United States Government school at Keshena.

There are about 7,050 yearly confessions and 11,425 yearly communions.

The present community consists of: Fr. Engelhard Troesken, superior; Fr. Meinrad Wesselman, Fr. Florian Thiel and Bro. Roger Mueller, Bro. David Petri, Bro. Sebastian Maier, Bro. Hyacinthus Nienhaus, Bro. Simplicius Washbusch, Bro. Maurus Regenbogen.

Holy Family Church

Lindsay, Nebraska

UP to the year 1894 Catholics living in this district attended services either at St. Bernard's church, St. Bernard, Nebr., or at St. John's church, a country church about eight miles from here. First services at Lindsay were held in 1894 and that in private homes and the "New England Hotel." On Thanksgiving day, Nov. 28, 1895, the new church was blessed and from that date regular services were held at Lindsay. Father Heribert Stotter, O. F. M., was the first pastor. Fr. Philomen Toepfer, O. F. M., succeeded him in 1896. In 1897 Fr. Walfried Rompe, O. F. M., was appointed pastor and in 1899 Fr. Sabinus Molitor, O. F. M., was assigned to Lindsay. Under Fr. Sabinus the present church was built. Services in the new church were held in 1900. In 1901 Fr. Lullus Seeboth, O. F. M., succeeded Fr. Sabinus. His successor was Fr. Marian Glahn, O. F. M., in 1902. Fr. Rabanus Thill, O. F. M., was appointed in 1904. The new school was built under his administration. His successor was Fr. Raymond Holte, O. F. M., coming to Lindsay in 1909. Fr. Clement Moormann, O. F. M., was appointed pastor in 1911 and Fr. Ewald Soland, O. F. M., was his successor in 1914. Nineteen fifteen saw Fr. Columban Valentin, O. F. M., pastor of Lindsay. During his pastorate the addition to the school building was built and Lindsay became a "residence" with Fr. Columban as the first superior. From 1916 on till a little over a year ago Cornlea, about eight miles from Lindsay, was attended from here. Successor to Fr. Columban was Fr. Odilo Eichen-seer, O. F. M., in 1919. The present pastor, Fr. Justinian Kugler, O. F. M., was appointed in 1920. Of late years the priest attending the parishes at Shell Creek and School Craft resides here in Lindsay.

Average yearly confessions at Lindsay, 9,000; Communion about 19,000.

The present community is composed of:

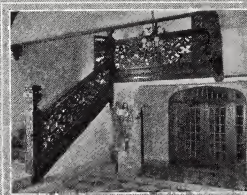
Fr. Justinian Kugler.

Fr. Othmar Berthiaume and a lay Brother.

Mayslake

Hinsdale, Illinois

FOR many years the need of a new Seraphic College had been felt in the Sacred Heart Province. Several sites were considered and one tract was purchased at Oak Forest only to prove unsuitable for the purpose. After disposing of it, many other sites attracted attention, until early in 1924, Very



St. Francis Retreat



Views of St. Francis Retreat for Men, Mayslake (Hinsdale), Ill.

Rev. Father Provincial was urged by his Eminence Cardinal Mundelein, Archbishop of Chicago, to take over the beautiful country estate of the late Mr. Francis Peabody, called Mayslake, near Hinsdale, Ill., just about twenty miles from the heart of Chicago. Through the generosity of Mrs. Francis Peabody and her stepson, Mr. Stuyvesant Peabody, who placed the price within reach of our Fathers, Fr. Provincial obtained possession of the 848 acres, together with the magnificent mansion, lodge and numerous farm houses and barns, on March 24, 1924.

The portion of the estate, comprising 213 acres and lying between 31st and 35th streets, which is highly improved and on which are situated the mansion and lodge, was occupied at once and the lodge was chosen as the friary. Fr. Adolph Rockel and Rel. Bro. Diodor Kunze, both from Joliet, Ill., took possession on March 31. The pioneers were accompanied by Fr. Roger Middendorf, Custos, and FF. Leo Kalmer and Paul Eberle. Fr. Custos blessed the house and said the first Mass there the next morning on an improvised altar.

On May 19, 1924, Very Rev. Provincial Martin Strub sent a circular letter to all the houses of the Province in which he said in part:

"After many years we have finally succeeded in obtaining an excellent site for our new Seraphic College. We owe this favor in the first place to the goodness of God and in the second place to the gracious assistance of his Eminence, Cardinal Mundelein. Many prayers had been offered that we might have success in making a choice and the circumstances all point to a loving Providence that guided us in the matter. We are also, I think, justified in considering our acquisition as a reward for the numerous and heavy financial and personal sacrifices which our Province has made and is still making for the missions. . . ."

St. Francis Retreat House

From the very beginning the Fathers were worried as to the best use they could make of the costly mansion which was Mr. Peabody's home. It was considered too magnificent to use as a friary and too precious for college boys. Again his Eminence came to their assistance by suggesting that it be converted into a retreat house for laymen. The idea was hailed with joy by all as it developed that the change could be made without even altering a door in the building.

On March 1, 1925, the first Sunday of Lent, everything was in readiness, and the retreat house was solemnly blessed and placed under the patronage of St. Francis of Assisi by Right Rev. Edward F. Hoban, D. D., auxiliary bishop of Chicago. Fr. Vincent Schrempf and Fr. Simon Schwartz were deacon and subdeacon respectively. Twenty-five members of the regular and secular clergy and some three hundred of the laity were present on this occasion.

Bishop Hoban preached a beautiful sermon on the necessity of laymen's retreats and encouraged all the men present to avail themselves of the opportunity the new retreat house offered them. Fr. Provincial also spoke, dwelling especially on the Providence of God in all things, which was so wonderfully apparent in the converting of the palatial mansion of a millionaire into a retreat house. "The house which Mr. Peabody erected with such exquisite care and diligence," he said, "was destined by God to be a house of recollection and prayer and of spiritual renovation for thousands of laymen of Chicago and vicinity. Here Mr. Peabody, the lover of nature, without knowing it, erected an institution where the ideals of St. Francis, the lover of nature and of nature's God, would be preached and propagated far and wide." Fr. Provincial also called attention to the inscription engraved in stone above the doorway of the mansion which had served as Mr. Peabody's motto: "*Murus aereus conscientia sana*—A good conscience is a wall of brass," and he declared that no better motto could be chosen for any retreat house.

The first laymen's retreat opened on the following Thursday, March 5, 1925, under the direction of Fr. Victorin Hoffman, of Oak Forest, Ill. Fifteen men, from all walks of life, answered the call and at the close of the retreat formed the St. Francis Laymen's Retreat League with Mr. Patrick H. O'Donnell as president; Mr. Anthony Matre, K. S. G., as vice president; Mr. Wm. Urban Franey as treasurer, and Mr. John S. Reiner as secretary. Fr. Victorin conducted all the retreats held until May 12, when Fr. Valerius Nelles, whom serious illness had till then prevented from taking over the work, was installed as permanent retreat master. Due to his untiring efforts and backed by the Retreat Committee, the retreat movement made rapid headway. The following Fathers form the Retreat Committee: Fr. Vincent, Fr. Victorin, Fr. Donolus, Fr. Nicholas, Fr. Ephrem, Fr. Giles, Fr. Maximus and Fr. Patrick. Meetings of the committee are held regularly each month under the chairmanship of Fr. Valerius.

From March 5 to August 30, 142 men attended the twenty-one retreats held, while from September 5 till March 5, 1926, exclusive, 291 men attended the twenty-one retreats conducted, making a total of 459 for the first year. Since March 5, 1926, the average attendance at each week-end retreat is twenty-two, which brings the total number of retreatants, not including repeaters, to 1264 by November 15, 1926.

The New Seraphic College

After much discussion of the pros and cons, the site for the new college was finally decided upon. The beautiful wooded knoll about a quarter of a mile from the retreat house was chosen as the most suitable place for the building. On March 19, 1925, the feast of St. Joseph, ground was broken by



*New St. Joseph's College, Mayslake (Hinsdale), Ill.
College entrance (above) and chapel entrance.*

Very Rev. Fr. Martin Strub, Provincial, and a cross planted on the spot where the sanctuary of the new chapel would stand. Besides the Reverend Fathers of the Definitorium, some fifteen other Fathers and Brothers assisted at the ceremony. The architects selected for the college is the firm of O'Meara and Hills of St. Louis, Mo. The contract was let to the Paul Steenburg Construction Company of St. Paul, Minn. Cushing Smith, landscape architect of Wilmette, Ill., who was engaged by Mr. O'Meara, is responsible for the exact location of the college.

On April 18, 1925, the contractors arrived and actual work began.

The corner stone of the new college was solemnly laid on July 5, 1925, at 3:30 p. m., by Rt. Rev. Msgr. F. A. Rempe, V. G. Msgr. Rempe is an alumnus of "Old St. Joe's" at Teutopolis, and eulogized the character of St. Francis and the work of the Franciscans down the seven centuries of their existence. About 2,000 people attended the ceremony, including some sixty priests and religious.

List of Friars Located at Mayslake

Fr. Nicholas Christoffel, Superior, July 31, 1924, Aug., 1926.

Fr. Leo Kalmer, Superior, Aug., 1926-.

Fr. Valerius Nelles, May 12, 1925, Retreat Master.

Fr. Simeon Freitag, Nov. 1925.

Bro. Leonard Darscheid, May 11, 1925.

Bro. Victor Driessen, May 17, 1924.

Bro. Stephen van der Haar, Jan. 27, 1926.

Bro. Nicholas Tanner, Aug. 13, 1925.

Bro. Walter Ziegler, June 2, 1925.

St. Mary's Church

Memphis, Tenn.

ALREADY in 1852 the Catholics of German origin began to bestir themselves with a view of founding a parish in which they could receive instruction, hear the word of God preached in their mother tongue. At that time they founded the St. Boniface Building Association. The Rev. John A. Bokel, O. P., was at the head of the movement. They bought a lot in South Memphis on Union street, which, however, proved undesirable. In 1859 it was sold for \$9,000.00, and the present site of St. Mary's acquired.

The first resident pastor of St. Mary's was the Rev. Wenceslaus Reapis, a secular priest, 1860. He was succeeded in 1864 by the Rev. Cornelius Thoma. Rev. Lawrence Schneider was the third pastor, 1867.

In 1870 the Franciscans came to Memphis and took charge of St. Mary's. The first Franciscan pastor was Fr. Eugene Puers, O. F. M. He was succeeded by Fr. Kilian Schlosser, O. F. M., who finished and dedicated St. Mary's church. Fr. Ambrose Jansen, O. F. M., the third Franciscan in charge of St. Mary's, built the residence in which the Franciscans lived, 1871-73.

The following Fathers succeeded Fr. Ambrose:

Rev. Lucius Bucholtz, O. F. M., 1873-79.

Rev. Aloysius Wiewer, O. F. M., 1879-85.

Rev. Eustace Niemoller, O. F. M., 1885-86.

Rev. Nemesius Rhode, O. F. M., 1886-87.

Rev. Francis Moenning, O. F. M., 1887-94.

Rev. Hugo Fessler, O. F. M., 1895-98.

Rev. Pacificus Kohnen, O. F. M., 1898-1900.

In 1900 the Franciscans left Memphis during which time the parish was administered by secular priests, Rev. Fathers Graham and Japes being appointed by the Bishop. In 1901 St. Mary's was again taken charge of by the Franciscan Fathers. Father Hugo came a second time to Memphis as pastor. He remained here a little over two years and was succeeded by Rev. Odo Richardt, O. F. M., 1903-1908.

After Father Odo the following Franciscans had charge of St. Mary's:

Rev. Isidore Fosselman, O. F. M., 1908-1909.

Rev. Hugo Fessler, O. F. M., 1909-1911.

Rev. Honoratus Bonzelet, O. F. M., 1911-1912.

Rev. Leo Kalmer, O. F. M., 1912-1917.

Rev. Ewald Soland, O. F. M., 1917-1918.

Rev. Basil Vogt, O. F. M., 1918-1924.

Rev. Rupert Hauser, O. F. M., 1924-.

The yellow fever claimed the following Franciscans:

Fr. Leo Rinklake.

Fr. Maternus Mallman.

Br. Erasmus Hesse.

Br. Wendelin Kummer.

Br. Amandus Yung.

Fr. Chrysostom Reinicke.

Our Fathers have had the chaplaincy of St. Joseph's Hospital from the time of its foundation under Father Francis Moenning, 1889. We also have charge of the Good Shepherds.

At present there are seven members in the community :
Rev. Rupert Hauser, O. F. M., Praeses and Pastor.
Rev. Honorius Busch, O. F. M., Chaplain of the Good Shepherds.
Rev. Vitalis Bartkowiak, O. F. M., Chaplain of St. Joseph's Hospital.
Rev. Mathias Stein, Assistant at St. Mary's.
Br. Amandus Heinzman, O. F. M.
Br. Hilarion Held, O. F. M.
Br. Basil Ibrom, O. F. M.

On Oct. 4, 1925, St. Francis Day Nursery and Clinic was founded by Fr. Mathias Stein, O. F. M. The same was blessed by the Rt. Rev. Bishop June 13, 1926. The nursery is supported by the Third Order of St. Francis.

The yearly confessions and Communions at St. Mary's and the different institutions amount approximately to the following: Confessions, 42,000; Communions, 85,000.

Sacred Heart Chapel

Oak Forest, Illinois

THE Sacred Heart Chapel forms a part of the buildings which Cook County has erected at Oak Forest, Ill., to shelter its poor and infirm; the institution is popularly known as the Cook County Infirmary and Tuberculosis Hospital.

The need of a Catholic chapel for such an institution began to be felt as soon as it was occupied. Formerly the county infirmary was situated at Dunning, Illinois, which is near the city limits, and connected with Chicago by street car lines, making it easy of access for the priests, to whose care its spiritual needs were entrusted. No such care of souls was possible at the new institution; hence His Grace, the Most Rev. Archbishop Quigley, immediately resolved to meet the new conditions in the only feasible way, namely, by giving this public institution resident chaplains, and as a matter of course, a separate Catholic chapel.

After much wavering on the part of the County Board of Commissioners, and after countless negotiations, permission was at last granted to erect a chapel. To preclude all complaints on the part of non-Catholic religious organizations, the Board of Cook County Commissioners passed a set of resolutions, inviting all recognized religious organizations, if such might be their desire, to apply for the permission of erecting on the county grounds suitable buildings for religious services. These buildings were to be erected, accord-

ing to the plans of the county architect, at the cost of the petitioners, and the title to vest in the County of Cook.

The Most Rev. Archbishop then told the Rt. Rev. Msgr. Thiele, who had carried on the previous negotiations in his name, to go to Oak Forest and select the site for the intended chapel. The foundation for the same was laid in the fall of 1911; a part of the superstructure had been built in the spring of 1912, when the enemies of the church sought an injunction against the erection of the chapel. Late in the summer of the same year the injunction was dismissed by Judge A. J. Pettit of the Circuit Court, for want of equity. The complainant then appealed to the Supreme Court of Illinois, which handed down a very explicit and thorough opinion on the question at issue, February 20, 1913, a veritable "Magna Charta" for the exercise of religion in all public institutions throughout the State of Illinois.

Before the decision was given, the chapel had been completed. The first services were held in the chapel on November 1, 1912, but not until Christmas of the same year was it ready for regular services.

Although the chapel was not completed until two years after the institution had been opened to receive patients, still their spiritual care was by no means neglected. Father Angeletti and his successor, Father Hurkmans, residing at the infirmary, had charge of this work. It soon became evident that some religious order would be better suited to have charge of this arduous work, and consequently it was offered to the Franciscan Fathers of the Sacred Heart Province of St. Louis, Mo., and accepted by them.

Thereupon the Archbishop had a small residence built on a plot of ground adjoining the county farm, where the Franciscan Fathers, in charge of the work, have been residing since March 31, 1913. The first Franciscan chaplains were Fathers Hilary and Wolfgang, who came August 15, 1912. At present, Fathers Salvator, Victorin, Francis and Louis are in charge.

Owing to the large number of Catholics in the Oak Forest institutions, about sixty per cent of the average 3,000 inmates, the chaplains find work enough for every day of the week. Their first care is to visit the sick, as a rule, once a day; those who are not sick in bed are visited weekly.

A large number of the inmates, as might be expected from their shiftless life, have for years neglected the practice of religion, some even have forgotten the essentials of their faith and religious practices. These, as also the converts, must be instructed. The number of baptisms yearly is about fifty. The large numbers of sick calls, amounting to about 800, must be attended. The average number of deaths a year is about 1,000, twenty-five per cent of whom are buried in the Catholic Cemetery at Oak Forest. A large number who are buried in the city Catholic cemeteries have the funeral rites per-

formed at Oak Forest. All Catholics, even the poorest, having a right to Christian burial, are thus carefully provided for.

Besides the care of the sick, regular services are held in the chapel. Every day two holy Masses are celebrated, while on Sundays and holydays there are four. Thus all have an opportunity to attend, and also to receive Holy Communion, even daily. About 5,000 confessions are heard every year and from 15,000 to 20,000 Holy Communions distributed. There are afternoon and evening devotions; in fact, everything which can be had in a regular parish church.

The following Fathers have acted as Superiors: Fr. Hilary Kieserling, Aug. 15, 1912, to Nov. 1, 1915; Fr. Wolfgang Kraus, Nov. 1, 1915, to July, 1917; Fr. Bruno Torka, July, 1917, to July 15, 1918; Fr. Salvator Wegemer, July 15, 1918, to July 15, 1924; Fr. Victorin Hoffman, July 15, 1924—

The following are at present engaged as Chaplains at the Oak Forest Institutions: Fr. Victorin Hoffman, O. F. M.; Fr. Salvator Wegemer, O. F. M.; Fr. Francis Eckholt, O. F. M.; Fr. Ewald Soland, O. F. M.

Besides acting as Chaplain at the Institution, Fr. Francis Eckholt is also pastor of St. Christopher Church, Midlothian, Ill.

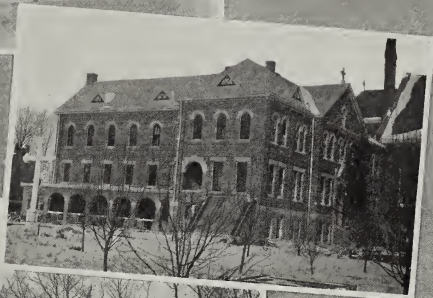
The present Oak Forest Community is as follows: Fr. Victorin Hoffman, Superior; Fr. Salvator Wegemer, Fr. Francis S. Eckholt, Fr. Louis Donegan, Bro. Titus Rose, Bro. Charles Czencz.

St. Joseph's Church

Omaha, Neb.

ST. JOSEPH'S CHURCH, founded by Rev. George J. Glauber of St. Mary Magdalen's Church in the year 1884, was transferred to the Franciscan Fathers of the Sacred Heart Province by Rt. Rev. Bishop Scannell Nov. 1, 1895. Fr. Mauritius Baukholt, O. F. M., was assigned as first pastor with Fr. Adolph Rockel, O. F. M., as assistant. The convent was built by the Province of the Sacred Heart. At the same time the basement for a new church was constructed. In 1900 a brick addition to the school was erected which a few years later, however, had to be changed into a residence for the Sisters, leaving only one classroom. In 1902 Fr. Pacificus Kohnen, O. F. M., replaced Fr. Mauritius. The much needed church was completed in 1915.

Fr. Pacificus being transferred in 1918, Fr. Simon Schwarz succeeded him as pastor. He furnished the beautiful church with a new organ and new altars, and organized a so-called building fund for a new school.



St. Joseph's, Omaha, Neb.

St. Michael's School, Tarnow, Neb.

St. Francis Friary, Humphrey, Neb.

St. Stanislaus, Duncan, Neb.

His successor, Fr. Timothy Magnien, O. F. M., since 1924, aims to quicken the realization of the parish's fondest desire for a new school, the parishioners generously responding.

The parish numbers 280 families; the average school attendance is 310. Average yearly confessions are 17,000. Communion, 30,000.

Members of the present community are: Fr. Timothy Magnien, Fr. Floribert Jaspers, Fr. Alfred Tritz, Fr. Wenceslaus Krzycki, Fr. Casimir Wisniewski, Br. Cornelius Gossman, Br. Solanus Pfeifer.

Petoskey

Petoskey, Mich.

ST. FRANCIS XAVIER'S Parish of Petoskey, prior to its administration by the Franciscans, was in the care of the secular clergy. The last secular pastor was Rev. Gustav Schmidt. In 1889 he returned to Germany. Upon his departure, Rt. Rev. Bishop Richter of Grand Rapids, Mich., entrusted the parish to the Franciscan Fathers of the Sacred Heart Province. At first the parish was administered by the Fathers residing at Harbor Springs, Mich. Its first Franciscan pastor was Fr. Pius Niermann. He built a parochial school of one class room. The pastor of Petoskey attended also to the other missions of Antrim county, Charlevoix county and Emmet county south of Little Traverse Bay.

In July, 1887, Fr. Norbert Wilhelm was appointed pastor. He built an addition of one class room to the school. In August, 1890, the Sisters of Silver Lake, Wis., arrived to take charge of the parochial school. In 1891, a third class room was added.

The pastors, succeeding one another, were appointed as follows: Jan., 1893, Marianus Glahn; Sept., 1894, Angelus Bill; Aug., 1896, Columban Valentin; Sept., 1900, Cyriac Stempel; Jan., 1907, Valerius Nelles; Jan., 1908, Ulric Petri; Aug., 1909, Bruno Torka; July, 1917, Gaudence Worm; Aug., 1924, John Curry.

During the pastorship of Fr. Columban Valentin, a Franciscan residence was established here. The pastors from that time on were at the same time the superiors of the house, until the year 1917. July 15, 1917, Fr. Bernardine Weiss was made local superior; he remained until Nov. 21, of the same year. His successor was Fr. Ladislaus Czech, holding the office till July 25, 1918. Then the pastor, Fr. Gaudence Worm, was made superior, and ever since the offices of pastor and superior have been united in one person.



Holy Cross Mission, Cross Village.

Holy Childhood Mission, Harbor Springs.

Burts Lake Mission.

St. Francis Xavier's, Petoskey,

MICHIGAN

St. Francis Solanus Parish

Quincy, Illinois

RT. REV. HY. DAMIAN JUNCKER, first bishop of Alton, requested the Franciscan Fathers to establish a parish and an institution of higher learning in Quincy. In accordance with this request, Rev. Servatius Altmicks, O. F. M., arrived at Quincy on Dec. 2, 1859. At that time there were two parishes in Quincy—St. Boniface and St. Peter's—the one attended by German speaking, the other by English speaking Catholics. For the time being, Father Servatius rented the three-story brick house belonging to John Mast, on the southeast corner of Maine and Eighth streets, which served as church, monastery and school.

In 1860 a church and monastery were erected on the northeast corner of Vine and 18th streets, a section of Quincy that was at that time very sparsely settled. Part of the monastery served as high school or college. In the same year the St. Aloysius Orphan Society of St. Boniface parish erected an orphanage on the northwest corner of 20th and Vine streets, and turned this building over to the Franciscan Fathers, free of charge, to be used as parochial school. Fr. Mauritius Klostermann, O. F. M., volunteered to be its first teacher, until 1865, when the Notre Dame Sisters took charge of school as well as orphanage.

In the fall of 1862, Rev. Ferdinand Bergmeyer, O. F. M., succeeded Fr. Servatius as pastor of the new parish. During his pastorate more pews were installed in the church on account of the rapidly increasing families. An organ was also bought and the church decorated. Bro. Adrian, O. F. M., assisted by other Brothers of the monastery, built new altars for the church.

In 1870 Rev. Fr. Nazarius Kommerscheidt, O. F. M., was appointed pastor. In 1871 he organized the Young Ladies' Sodality and in 1874 the already existing Men's Society was converted into the St. Francis Solanus Building Society. Next he devoted his attention to the married women, reorganizing their society as a branch of the Confraternity of the Christian Mothers. Above all, however, the splendor of divine worship was dear to his heart. He exacted strict observance of the rubrics, and a large number of vestments and sacred vessels were procured during his rectorship. At his death, in 1883, the St. Francis Building Society had already collected a fund of \$30,000.00 for a new and more spacious church.

Rev. Fr. Andrew Butzkueben, O. F. M., succeeded Fr. Nazarius. Fr. Andrew's first care was the realization of Fr. Nazarius' long cherished wish to build a larger church. The corner stone for the present church and monastery was laid April 26, 1885, by Rt. Rev. Bishop Baltes, and the church



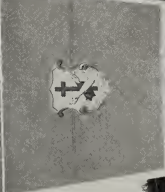
St. Francis Monastery



St. Francis School



Church Interior



St. Francis Solanus Church



School Sisters Home

St. Francis Solano Church and Monastery, Quincy, Ill.

was dedicated October 24, 1886, by the Very Rev. John Janssen, Adm. These buildings were erected in the block west of the old monastery and college, bounded by 17th and 18th streets, and Vine street (now College avenue) and Elm street. Within a few years also the old school, built in 1884, became inadequate for the ever growing number of children, so that in May, 1892, the corner stone was laid for the present parochial school which was ready for occupancy in the following spring. The plans and specifications for church and school were made by Ven. Bro. Adrian Wewer, O. F. M. The four bells which still call the faithful people of St. Francis parish to divine service were dedicated in January, 1892. In November, 1908, Fr. Andrew celebrated his Silver Pastoral Jubilee in the midst of his dearly beloved flock, and in the space of the following year, obedience called him to the rectorship of Sacred Heart parish, Indianapolis, Indiana.

During the short pastorate of Rev. Fr. Florentius Kurzer, O. F. M., successor to Fr. Andrew, a spacious home was erected for the school Sisters, who, up to this time, had made their home at the Orphanage.

In the beginning of 1911, Rev. Fr. Paulus Teroerde, O. F. M., succeeded Fr. Florentius. His health, however, failing him, he went, in the fall of the same year, to Armstrong Springs, Arkansas, where he died on December 18th of the same year. Until the appointment of a new pastor in the course of the following year, the Rev. P. Columban Valentin, O. F. M., assistant to Fr. Paul, acted as administrator of the parish.

During the summer of 1912, Rev. Didacus Gruenholz, O. F. M., was appointed pastor of the parish. To his musical ears the old organ seemed antiquated, and in consequence a new organ with electric action was purchased. He also pulled the parish "out of the mud" by paving Vine street between 17th and 18th streets and 17th street between the Sisters' Home and the church. Also a new boiler house and up-to-date toilet rooms were built in connection with the school.

In July, 1918, Fr. Didacus, an eloquent and forceful speaker, was appointed a member of the Mission Staff of the Franciscan Province of the Sacred Heart, and as his successor was appointed the present pastor, Rev. Fr. Optatus Loeffler, O. F. M., who is trying to follow in the footsteps of his predecessors.

Of Catholic Societies there are in the parish: the Holy Name Society, senior and junior branches; the Christian Mothers' Society; the Young Ladies' Sodality and the Third Order of St. Francis. Of fraternal societies, there are represented the Western Catholic Union, with two branches for men and one for women; and the Catholic Order of Foresters, with one court for men and one for women.

Besides these there are established in the parish, societies and confraternities for various purposes, viz.: the Confraternity of the Immaculate Heart of Mary for the Conversion of Sinners; the Society of the Holy Childhood, and of the Franciscan Missionary Union as branches of the Society for the Propagation of the Faith; the Confraternity of the Holy Rosary, etc.

During all these years the people of St. Francis parish have shown themselves zealous and docile, ever ready to co-operate with their pastors in any good work.

No history of the parish, however brief, would be complete without mention of some of the Fathers of the Monastery who assisted the pastors at the altar, in the confessional and in the pulpit. Most prominent among these were: Frs. Mauritius Baukholt, Benignus Schuetz, Arsenius Fahle, Scraphine Lampe, George Wehmeyer, Germain Heinrichs, Raymond Holte, Francis Werhand and Benice Aschenbach as assistants proper, besides Irenaeus Bierbaum and Michael Richardt, as well as many others too numerous to mention.

As a fruit of the spiritual work of the Fathers we can point to quite a few vocations to the priesthood, secular and regular, as well as many to the Sisterhoods. Out of St. Francis parish to date, have come fifteen priests; ten clerics and advanced students are preparing for the priesthood; five young men have entered the religious life as Brothers, and about eighty young ladies have renounced the world and its enticements and have found peace and happiness in the cloister.

The Franciscan Fathers did not confine their activities to St. Francis parish, but throughout these years have ministered to the spiritual wants of the personnel of St. Mary's Academy, St. Mary's Hospital, St. Aloysius Orphan Home, and for a while also to St. Vincent's Home for the Aged. Outside of Quincy the Franciscan Fathers had charge at one time or another, for shorter or longer periods, of the following missions:

St. Anthony's Church, Melrose Township, Adams County, Illinois.

St. Joseph Church, Palmyra, Marion County, Missouri.

St. Joseph's Church, Columbus Road, Adams County, Illinois.

Sacred Heart Church, Warsaw, Hancock County, Illinois.

St. Joseph's Church, Louisiana, Pike County, Missouri.

Immaculate Conception Church, Ewing, Lewis County, Missouri.

St. Joseph's Church, Mount Sterling, Brown County, Illinois.

Bloomfield, Illinois; Westwoods, Illinois; Roodhouse, Illinois; West Point, Illinois; Mount St. Mary's, Missouri; Hagers Grove, Missouri; Bowling Green, Missouri; Clarksville, Missouri; St. Clements, Missouri.

The following have been Superiors of the Franciscan Community:

1. Praesides:

Rev. Fr. Servatius Almicks, 1859-1862; Rev. Fr. Ferdinand Bergmeyer, 1862-1869.

2. Guardians:

Rev. Fr. Nazarius Kommerscheidt, 1869-1880; Rev. Fr. Pancratius Schulte, 1880-1881; Rev. Fr. Nazarius Kommerscheidt, 1881-1882; Rev. Fr. Mauritius Klostermann, 1882-1885; Rev. Fr. Andrew Butzkueben, 1885-1888; Rev. Fr. Rufinus Moehle, 1888-1891; Rev. Fr. Ferdinand Bergmeyer, 1891-1894; Rev. Fr. Andrew Butzkueben, 1894-1898; Rev. Fr. Michael Richardt, 1899-1900; Rev. Fr. Andrew Butzkueben, 1900-1909; Rev. Fr. Florentius Kurzer, 1909-1910; Rev. Fr. Paulus Teroerde, 1911-1912; Rev. Fr. Damian Koziolk, 1912-1915; Rev. Fr. Francis Haase, 1915-1916; Rev. Fr. Aurelius Bruegge, 1916-1921; Rev. Fr. Samuel Macke, 1921-1924; Rev. Fr. Optatus Loeffler, 1924—.

Quincy College

Quincy, Illinois

WHEN the Franciscans, in 1859, accepted the invitation of the Rt. Rev. Damian Juncker, Bishop of Alton, to make a foundation at Quincy, Illinois, it was expressly stipulated that, besides engaging in parish work, they should open a high school for boys and young men. There was, indeed, urgent need of such a school in that part of the diocese, but owing to the scarcity of priests and religious, it was a matter of extreme difficulty, if not an impossibility, to obtain the necessary Catholic teachers. The pioneer Franciscans, therefore, with characteristic zeal and energy, determined to heed the request of the Rt. Rev. Bishop to supply the deficiency.

The first friars arrived in Quincy on December 2, 1859; they were Fr. Servatius Altmicks and Brother Honorius Dopp, a Tertiary. These were soon joined by Fr. Herbert Hoffmans and the clerics Bernardine, Hermann, Maurice Klostermann and Raynerius Dickneite. Plans were at once made to erect a church and convent on a site in the eastern part of the city, which had been donated by Mr. Christian Borstadt. In the meantime, the friars took up their abode in a house situated at the corner of Maine and Eighth streets, belonging to Mr. Joseph Mast, and set aside the first floor for the purposes of the high school which they planned to open as soon as possible. This was done probably in March, 1860.

The convent building was finished during the summer of the same year, and in September the school opened its first term in the new quarters under the patronage of St. Francis Solano, O. F. M., the Apostle of Peru, with three



Quincy College of St. Francis Solano, Quincy, Ill.

classes and three teachers. The latter were Fr. Servatius Altmicks, who was also the president; Fr. Maurice Klostermann, and Fr. Raynerius Dickneite. About eighty students were enrolled on the first day.

In spite of the many difficulties which arose, and which, as in all undertakings of this kind, threatened to impede the progress of the school, everything had thus far proceeded prosperously; but now it was found, to the regret of the Fathers, that the establishment of an institution for higher education was premature. It was found that many of the boys and young men who entered the school were not far enough advanced in the elementary branches to take up the study of the ancient languages and of other high school studies; large numbers had, for some reason or other, failed to acquire an elementary education, and realizing their handicap too late to avail themselves without embarrassment of the lower schools, gladly seized the opportunity of pursuing a rudimentary course under the pretence of being "college students." It was obvious that a good parochial school was needed rather than a high school and hence the Fathers determined to devote their energies especially to the building up of the former.

An effort was, therefore, made in 1863 to abandon the high school and college project. This intention would have been carried out, but for the protests of the Rev. H. Schaefermeyer, pastor of St. Boniface church, and of many prominent citizens of Quincy, and the energetic interference of the Rev. Ferdinand Bergmeyer, O. F. M., the newly appointed superior of the Franciscans of the Quincy mission. After mature deliberation, it was decided to continue the school for a year or two, in the hope that conditions would improve. This hope was realized under the management of the new president, Fr. Anselm Mueller, O. F. M., who took charge in September, 1863. While the classical course was retained to prepare students for such professions as make this course necessary or desirable, great attention was paid to supplying the deficiencies of a common school education. During the next two years, the attendance continued to decrease; but growing efficiency in the departments was soon evident, and thereafter an increase in the number of students was recorded from year to year, so that in 1869 the college was established on a firm basis.

In the meantime, separation of the school and convent had been deemed advisable, and in February, 1861, the former was transferred to St. Aloysius Orphan asylum, which was vacant at the time. Classes were taught here until February, 1865, when the college found its fourth temporary home in the parish school building. Under the circumstances, only day scholars could be admitted. Thus matters stood until the year 1869, when, on the occasion of the canonical visitation by the Very Rev. Provincial Gregory Janknecht, a decision was reached which proved to be of far-reaching influ-

ence on the development of the institution. Observing the educational needs of the Catholics of Quincy and vicinity, he gave orders to erect a large and commodious building adapted to admit boarders as well as day scholars. Plans were, accordingly, drawn for a building of brick, 70x90 feet, four stories high, exclusive of the basement. The corner stone was laid on Sept. 4, 1870, and on Sept. 10, 1871, the completed structure was dedicated by the Rt. Rev. Bishop Peter J. Baltes. The blessing pronounced by the Rt. Rev. Bishop on this occasion was not without effect, as the continued efficiency of the institution and the increasing number of students amply testify. On several occasions students applying for admission had to be refused, as the available accommodations were taxed to the limit. These cramped conditions continued until 1886, when the College acquired possession of the first convent building.

Improvements went on constantly in the equipment as well as in the curriculum of the institution. Among the former improvements, we may note especially the installation of a more modern lighting and heating system, and the building of a steam laundry. Through the untiring efforts of Fr. Anselm and the faculty, the curriculum was enlarged and perfected, so that it at length embraced the Classical Course, divided into the Academic and Junior Collegiate Departments, of four and three years respectively, and the Commercial Course, arranged for a period of three years. The course in philosophy embracing two years, the second and third of the Collegiate Course, was introduced in 1879; it was discontinued about the year 1894, but again introduced in 1897.

In May, 1873, the College received its legal charter with the privilege of conferring the academic degrees.

At the end of December, 1891, Fr. Nicholas Leonard, O. F. M., was appointed to succeed Fr. Anselm Mueller as President of the College. Soon after his appointment, the new President, to provide for the needs of the constantly growing institution, undertook to carry out the long-cherished plan of replacing the western wing, consisting of the old convent building, with more commodious and up-to-date structures. The southwestern corner of the block, formerly occupied by the first church and parish school, was added to the college property, and a strip of land on the east was purchased from the St. Aloysius Orphan Society. On this latter strip, a building, containing a study hall and an auditorium, was erected in 1893-1894. Simultaneously the present western wing was built; the corner stone was blessed on March 13, 1894, and the building was ready for occupancy during the summer of 1895. In 1898, the old convent building was torn down and on its site the present central structure was erected.

In August, 1900, Fr. Nicholas, when alighting from a street car in Omaha, Nebraska, met with an accident which rendered necessary the amputation of his left leg and brought him to death's door. Resigning his office in December 1901, he retired to St. Louis, Missouri, where after suffering an attack of apoplexy, he died on March 17, 1903.

Fr. Anselm Mueller was again appointed President of the College, and despite his advanced age, guided its destinies with almost undiminished vigor from January, 1902, until the summer of 1909. Under his successors, the Rev. Samuel Macke, from 1909-1910, and the Rev. Fortunatus Hausser, from 1910-1916, the Commercial Course was reorganized and at the same time many improvements were made in the equipment and buildings. A beautiful chapel in the Romanesque style, begun in September, 1910, was solemnly dedicated on April 28, 1912. On this occasion, the golden jubilee of the college and the silver sacerdotal jubilee of the Rev. President were enthusiastically celebrated by the faculty and students, and a large concourse of alumni and friends of the institution.

During the administration of the next President, Fr. Gabriel Lucan, from 1916 till 1921, many important improvements were made in the Scientific and Commercial Departments. In 1918, the Academic Department was officially recognized as a "Four Year High School" by the Department of Public Instruction of the State of Illinois, and in the following year, this Department was accredited to the University of Illinois.

In 1917, the legal title of the College was changed from that of "St. Francis Solanus College" to "Quincy College and Seminary." The acquisition, in 1918, of the property of the St. Aloysius Orphan Society to the east of the College, made possible the enlargement and improvement of the campus.

Fr. Ferdinand Gruen, O. F. M., President since the summer of 1921, is faithfully following in the footsteps of his predecessors and using every means to increase the efficiency of the Institution. He is turning his attention especially to the perfection of the Junior College Course. There is, therefore, every reason to hope that Quincy College will, for many years to come, fulfill its mission as a school of higher education with continued success.

The Fathers of the College have charge of the following institutions:

St. Aloysius Orphan Asylum—Rev. Anthony Braun, O. F. M.

St. Joseph's Home for Working Girls—Rev. Richard Kiemen, O. F. M.

Notre Dame Academy—Rev. Peter Bartko, O. F. M.

The following Fathers are at present stationed at the College:

Fr. Ferdinand Gruen, O. F. M., Guardian and President; Fr. Juvenal Emanuel, O. F. M., Vicar and Vice-President; Fr. Silas Barth, O. F. M.; Fr. Didy-

mus Storff, O. F. M.; Fr. Frederick Beck, O. F. M.; Fr. Aloysius Fromm, O. F. M.; Fr. Anthony Braun, O. F. M.; Fr. Peter Bartko, O. F. M.; Fr. Bernardine Teppe, O. F. M.; Fr. Lucien Trouy, O. F. M.; Fr. Thomas Habig, O. F. M.; Fr. Richard Kiemen, O. F. M.; Fr. Natalis Wellner, O. F. M.; Fr. Austin Monaghan, O. F. M.

St. Bernard's Church

St. Bernard, Nebraska

IN 1877 the Burlington and Missouri River R. R. Co. reserved to Rev. Fr. Ambrose Jansen, O. F. M., Superior of Columbus, Nebr., 30,000 acres of land in Platte county, for a Catholic settlement, and gave gratis 160 acres for church property. This gave rise to St. Bernard's parish. August 15, 1878, was the formal founding day. On this day divine services commenced, namely the first Mass was celebrated by the founder, Fr. Ambrose, in the residence of Mr. Jonas and thereafter occasionally in different houses throughout the settlement. Already in the fall the number of parishioners reached seventy. A combination building of church, school and Sisters' house was put up immediately under the supervision of Br. Damian, O. F. M. The house was ready for occupation the same fall and this first church was dedicated the second week of November 1878 by Rt. Rev. J. O'Connor, Apostolic Vicar of Nebraska. Fr. Cyprian Banscheid, O. F. M., was appointed the first resident priest and pastor (1878-1881). In the following year 1879 the convent was built. The first inhabitants were Fr. Cyprian and Br. Giles Steckling, O. F. M. Aug. 16, 1880, the convent was made a canonical Franciscan residence with Fr. Cyprian its first praeses.

Fr. Pancratius Schulte, O. F. M., succeeded Fr. Cyprian (1881-1891). In 1883 he built the present magnificent church, according to plans and specifications by Br. Adrian Wewer, O. F. M. All the parishioners volunteered to give every twenty-fifth bushel of whatever they raised during the year. The new church was dedicated June 29, 1884, by the Rt. Rev. Bishop.

The next pastor was Fr. Rufinus Moehe, O. F. M., 1891-1894. He had the church decorated by the renowned artist Heferle of Cincinnati, O., and at that time the church was justly considered and called: "The finest and most beautiful west of the Mississippi."

Fr. Florens Kurzer, O. F. M., was the next pastor (1894-1899).

Fr. Heribert Stotter, O. F. M., succeeded as pastor 1899-1901. He sought the spiritual life and betterment of the parish. Among others he introduced the Society of the Holy Family.

Fr. Stanislaus Riemann, O. F. M., was next pastor (1901-1908). Under him the parish property was incorporated Feb. 27, 1906, under the title, "St. Bernard's Church of Platte County." In 1908 he commenced to build the present magnificent Franciscan residence and convent. The building was completed by his successor, Fr. Romuald Rheindorff, O. F. M. (1908-1911).

The next two pastors were Fr. Casimir Hueppe, O. F. M., and Fr. Clement Moormann, O. F. M.

Fr. Cyriac Stempel, O. F. M., was the next pastor (1915-1921). His principal work is the founding of the Building Society and collecting funds (\$30,000.00) for a new school.

His successor, Fr. Germain Heinrichs, O. F. M., 1921, the present pastor, built the school in 1923, at the cost of \$62,000.00. The new school and Sisters' residence is an up-to-date building and is a credit to the parish. Since 1907 the school is a free school to all the children of the parish, and no tuition is asked nor accepted. The total expense of the school is paid from the church treasury.

Cornlea is attended to from St. Bernard since 1924 by Fr. Albert Bruesermann, O. F. M.

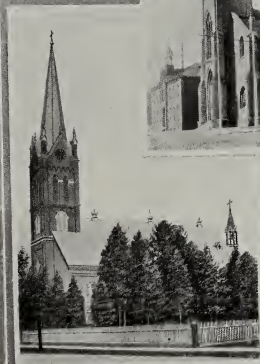
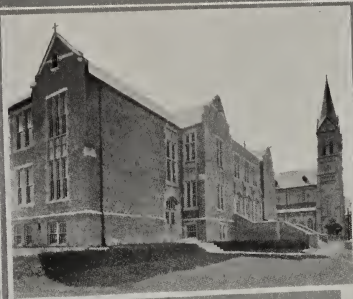
There are about 8,000 Confessions annually and 15,000 Communion.

The present community consists of: Fr. Germain Heinrichs, O. F. M.; Fr. Albert Bruesermann, O. F. M.; Br. Pius Werner, O. F. M.

St. Anthony's Parish

St. Louis, Mo.

THE Vicar General, the Rev. Fr. Melcher, later Bishop of Green Bay, Wis., was instrumental in bringing the Franciscans into the Archdiocese of St. Louis. The first one to come was Rev. Fr. Servatius Altmicks, O. F. M., who arrived about Christmas, 1862. A new parish was to be organized in the southern part of the city for the people who had belonged to St. Boniface's, St. Peter and Paul's, and St. Vincent's Parishes. Mr. John Withnell generously donated a large and excellently located piece of land on Meramec St., for the building of the church and convent. Services were first held Feb. 5, 1863, in a small house belonging to Mr. Withnell, the parish then numbering seventy German and twenty-five English-speaking families. On April 10, 1864, work was begun on St. Anthony's Church, a stone building 50 x 143 ft., in pure Gothic style; the church was completed and consecrated Oct. 10, 1869, by Bishop Hogan of Kansas City.



St. Anthony's, St. Louis, School.

New Church.

St. Mary's, Memphis, Tenn.

St. Francis', Teutopolis, Ill.

Sacred Heart Residence and Church, Indianapolis, Ind.

Owing to the steady growth of St. Anthony's, it became imperative to erect a new church. Accordingly, after many delays, work was begun on the new St. Anthony's Church, March 9, 1908. It is a handsome structure of vitrified brick in the Romanesque style, 74 x 225 ft., with two towers 175 ft. high. The dedication was performed by the Most Rev. Apostolic Delegate, Diomed Falconio, O. F. M., Jan. 16, 1910, the Most Rev. Archbishop J. J. Glennon celebrating the pontifical High Mass. On Nov. 27, 1919, the church was consecrated by the Most Rev. Archbishop Albert Daeger, O. F. M. At present (1926) the parish numbers 1500 families.

Pastors of St. Anthony's Church were: Revs. Servatius Altmicks (1862-69); Alardus Andrescheck (1869-71); Ferdinand Bergmeyer (1871-77); Vincent Halbfas (1877-79); Liborius Schaefermeyer (1879-82); Francis Moenning (1882-83); Cyprian Banscheid (1883-87); Innocent Wapelhorst (1887-90); Francis Albers (1890-1902); Timothy Magnien (1902-1906); Bernard Wewer (1906-1911); Odo Richardt (1911-1914); Vincent Schrempf (1914-1921); Bernard Wewer (1921-).

Until 1887, the pastors were also superiors of the friary. But since 1887 the following were guardians of St. Anthony's Monastery: Bernardine Weis (1887-91); Francis Haase (1891-94); Paulinus Tolksdorf (1894-98); Hugo Fessler (1898-1901); Nicholas Leonard (1901-1902); Servace Rasche (1902-1903); Bernardine Weis (1903-1910); Maurice Baukholt (1911-1913); Samuel Macke (1914-1915); Leonard Neukirchen (1915-1917); Hilarius Kieserling (1917-1921); Matthew Schmitz (1921-1922); Odoric Derenthal (1923-1924); Gregory Knepper (1924-).

The following priests were given to the Church by the parish: To the Order of Friars Minor: Claude Rust, Ethelbert Harms, Gerald Paunovich, Egbert Huster, Fidelis Voss, Edgar Eberle, Felix Pudlowski, Paul Eberle, Bernardine Teppe, Thomas Habig, Athanasius Steck, Thomas Aq. Rust, Joseph Meyer, Francis Xav. Habig, Francis Borgia Steck, Conrad Reisch, Hilarion Duerk. To the Benedictine Order: Timothy Eck. To the Society of Jesus: Charles Imbs. To the secular clergy: Anthony Kunsch, George Hildner, John Lakebrink, Henry Obert, Alois Gerbracht.

Besides these, six clerics and four lay-brothers, O. F. M., and two Brothers of Mary.

With the church the school held equal pace. Classes were begun in 1868 and taught by the fathers themselves in a small frame house. As soon as a part of the church was completed, Franciscan brothers taught in the basement of the church; 117 children were in attendance. In 1870 the first school building was erected, to which, as the number of children increased, additions and new separate buildings were added in 1884, 1886, 1889, 1897, 1901, and 1916. On the 19th of

August, 1923, the cornerstone of a new magnificent school was laid by the Very Rev. Provincial Martin Strub; the school was dedicated by the Most Rev. Archbishop Glennon, Sept. 14, 1924.

The schools were taught by Father Nazarius, O. F. M., until 1868. The boys' schools were taught by Franciscan Brothers 1868-1884; by secular male teachers 1884-1901; by Brothers of Mary 1901-1922. The girls' classes were taught by Franciscan Sisters of Joliet from 1870-1872; by the Ladies of the Sacred Heart 1872-1875; by Sisters of St. Joseph from 1875 until now, who at present have charge of all the children. The present enrollment is about 1150.

In the convent adjoining the church, the Franciscan clerics have been taught theology since 1872; the Provincial of the Sacred Heart Province also resides here since 1879.

The work of the Fathers was not restricted to the parish, or to the teaching of theology; outside of St. Louis they formerly had charge of Creve Coeur (1870-1880); Harrisonville (1873-1880), and Kimmswick (1876-1880); within the city they attended the Christian Brothers' College in Carondelet, assisted regularly in Holy Trinity and St. Liborius' Churches, and organized and administered for eight years (1880-1887) St. Stanislaus' Parish for the Poles. In 1874 and 1875, when the yellow fever epidemic raged, the Fathers had charge of the Quarantine Hospital. They regularly attended the House of Refuge from 1880 until 1919. At present the Franciscan Fathers have charge of the following public institutions: City Sanitarium and Isolation Hospital (since 1876); City Infirmary (since 1876); City Workhouse (since 1879); Koch's Hospital (since 1911); U. S. Veteran Hospital (since 1918).

Besides these municipal institutions, where the work is purely charitable, the Fathers at present also attend the following religious institutions: The Academy of the Sacred Heart (Maryville), since 1870; the Academy of St. Joseph (Carondelet) since 1874; the Missouri Pacific R. R. Hospital since 1890; St. Elizabeth's Institute since 1894; Little Sisters of the Poor and St. Anthony's Hospital since 1900; Mt. St. Rose Hospital since 1901; the Polish Franciscan Sisters since 1906, and St. Rita's Academy since 1914. The Fathers are ordinary and extraordinary confessors in many other religious institutions.

Present Community:

Very Rev. Martin Strub, Provincial; Rev. Roger Middendorf, Custos; Rev. Gregory Knepper, Guardian; Rev. Daniel Finkenhoefer; Rev. Conradine Wallbraun; Rev. Marcellus Buehlmann; Rev. Fortunatus Hausser; Rev. Bernard Wewer; Rev. Lambert Brinkmoeller; Rev. Barnabas Schaefer; Rev. Francis Werhand; Rev. Liberatus Presser; Rev. Constantine Bach; Rev. Leo Ohleyer; Rev. Alphonse Coan; Rev. Clement Martin; Rev. Natalis Wellner.

Student Priests:

Rev. Lucas Dittmann; Rev. Claud Rust; Rev. Ethelbert Harms; Rev. Gerald Paunovich; Rev. Erwin Huntscha; Rev. Arthur Piontkowski; Rev. Lawrence Henninger; Rev. Boniface Pfeilschifter; Rev. Roman Hasenstab.

Clerics:

Fr. Pancratius Freudinger; Fr. Wilfred Cool; Fr. Reginald Doyle; Fr. Urban Eberle; Fr. Arsenius Gatzemeier; Fr. Clementine Grosskopf; Fr. Marian Habig; Fr. Lucius Hellstern; Fr. Marcelline Mescher; Fr. Fridoline Pietrusiewicz; Fr. Ildephonse Rutherford; Fr. Terrence Thomas; Fr. Edmund Patterson; Fr. Herbert Diethelm; Fr. Bertrand Koch; Fr. Bernard Koebele; Fr. August Reyling; Fr. Norbert Schmalz; Fr. Alban Schwarz; Fr. Otto Thiel; Fr. Elmer Buchmann; Fr. Donald Haven; Fr. Cornelius Henninger; Fr. Juniper Freitag; Fr. David Fotchman; Fr. Oscar Rascher; Fr. Christopher Rehwinkel; Fr. Sebastian Krempel; Fr. Benno Tushaus; Fr. Servace Ritter; Fr. Joachim Daleiden; Fr. Henry Freiburg; Fr. Flavian Frey; Fr. Fulgence Gross; Fr. Seraphin Tibesar; Fr. Benedict Leutenegger; Fr. Pacific Hug; Fr. Burchard Conrad; Fr. Oliver Kimmich; Fr. Rudolph Hornberger; Fr. Adrian Fischer; Fr. Harold Jochem; Fr. Paschal Rallman; Fr. Eustace Struckhoff.

Brothers:

Hubert Schneider; Zosimus Orlic; Ewald Richardt; Osmund Werner; Appolinaris Boehle; Christian Tewes; Gabriel Kerner; Winfred Linder.

Church of the Sacred Heart

St. Paul, Minn.

JUNE 12, 1881.—Announcement made in the Assumption Church that Rev. Charles Koeberl would call on the Catholics in the city to obtain means for the erection of a new church on Dayton's Bluff for the German Catholics in that part of the city.

Dec. 19, 1881.—Rev. Charles Koeberl takes up his residence in new parish rectory.

Dec. 25, 1881.—First Mass celebrated in new church at five o'clock A. M. Five o'clock Mass custom is still being followed.

March 25, 1882.—Bell, weighing 1670 pounds, ordered from the J. G. Stuckstedt & Bros. Company, St. Louis, Mo.

April 30, 1882.—Dedication of bell by Bishop Shanley of Fargo, N. D.

Sept. 24, 1883.—School building started. Two stories, 60x40 ft. Residence for school sisters under way to be finished by October 20, 1883.

Nov. 21, 1883.—Arrival of first teachers for Sacred Heart School, Ven. Sr. M. Liboria and Sister M. Theonilla. The latter is still attached to the teaching staff of school. (Notre Dame School Sisters.)

Nov. 22, 1883.—New school opened with an enrollment of 86 pupils.

June 22, 1884.—First celebration of First Holy Communion of the children—9 boys and 10 girls.

May 14, 1885.—Church dedicated.

Sept. 1, 1888.—Third teacher added to school teaching staff.

Sept. 3, 1889.—Fourth class room opened.

May 2, 1898.—Enrollment of 231 pupils and two more teachers added to the teaching staff.

Nov. 9, 1899.—Sixth class room opened. Enrollment 352 pupils.

May, 1901.—Seventh class room opened.

Summer, 1903.—Sisters' home, brick construction, commenced. Plans by Architect Buechner; general contractor, Frank Nordlander. Cost approximate, \$21,000.00.

March 19, 1904.—Sisters occupied new home.

Nov. 29, 1904.—Sister's residence dedicated by Archbishop Ireland, assisted by numerous clergy.

Sept. 15, 1909.—Franciscan Fathers take charge of parish. Rev. Odo Richardt, O. F. M.; Rev. Raphael Fuhr, O. F. M.; Rev. Rufinus Moeller, O. F. M., and Brother Samuel Rieschel, O. F. M.

Sept. 19, 1909.—Reception tendered to Franciscan Fathers by the parish.

Nov. 24, 1909.—Rev. Hubert Pfeil, O. F. M., arrived.

April 10, 1910.—Meeting of parishioners decided unanimously to put in steam plant and build another hall. Operations held up pending approval of Archbishop.

Jan. 5, 1911.—Rev. Fr. Valerius Nelles, O. F. M., took charge of parish. In the same year building of Parish Hall, opening of 8th class room, installation of heating plant and church decorated.

Sept. 28, 1919.—Opening of the 9th class room.

Aug. 20, 1920.—Rev. Donulus Evers, O. F. M., takes charge.

Aug. 27, 1921.—Rev. Rupert Hauser succeeds Father Donulus.

Aug. 28, 1924.—Rev. Gaudence Worm, O. F. M., succeeded Father Rupert.

June 1, 1925.—Parish drive conducted to secure funds for new school and auditorium. Successful.

June 23, 1925.—Ground broken for new buildings.

Sept. 9, 1925.—Enrollment of 538 pupils.

Sept. 13, 1925.—Solemn laying of cornerstone for new Sacred Heart School and auditorium. Father Fabian Rechtiene, O. F. M., Ashland, Wis., delivered a masterly oration concerning religious education. Mayor Arthur E. Nelson present. Cretin High School band furnished musical numbers. Supper followed in parish hall.

April 11, 1926.—New Rectory opened for public inspection.

April 16, 1926.—New Rectory occupied.

May 16, 1926.—Dedication of new school and auditorium by His Grace, Austin J. Dowling, Archbishop of Saint Paul. Confirmation of over 100 children and adults. Father Fabian Rechtiene, O. F. M., celebrant of the Mass. Parish dinner served in new building. Public inspection afternoon and evening.

Average yearly Confessions, 36,000; Holy Communions, 40,000.

General

Names of Reverend Fathers and Brothers now assigned to Parish: Rev. Gaudence Worm, O. F. M., Pastor; Rev. Hubert Pfeil, O. F. M., Assistant Pastor; Rev. Aurelius Brugge, O. F. M., Director of Third Order; Rev. Innocent Schlueter, O. F. M.; Brother Samuel Rieschel, O. F. M.

Mission at Carver, Minnesota, attended to by Father Innocent Schlueter, O. F. M. Franciscan Fathers are Confessors Ordinary to sisterhoods located at Little Falls, Anoka, North St. Paul and White Bear, all located in Minnesota; also various sisterhoods located in Saint Paul and Minneapolis totaling twenty institutions.

St. Boniface Church

Sioux City, Ia.

IT was in the summer of 1906 that Very Rev. Provincial Hugolinus Storff at the urgent request of Bishop Garrigan of Sioux City, Iowa, agreed to place our Fathers in charge of St. Boniface Church, that city. This parish had been established in 1866, the first pastor being Rev. Fr. Gerlemann. The original church was a small frame building, with the school and Sisters' dwelling on the first floor and the church on the second. The rectory was not built until 1869, on account of insurmountable difficulties that the little parish encountered. Fr. Gerlemann was followed in 1902 by Rev. H. J. Schleier, who remained in charge until the Franciscans came in 1906, with Rev. Fr. Seraphin Lampe as first pastor.

Already in the following year, Fr. Seraphin purchased a larger piece of property, as the place was far too small for parish purposes. He also secured two lots, intending to erect a Polish church for the convenience of the Catholics of that nationality. The parish school is in charge of the Sisters of Christian Charity and is well attended. The following Fathers have served as pastors:

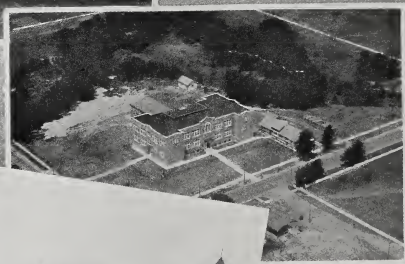
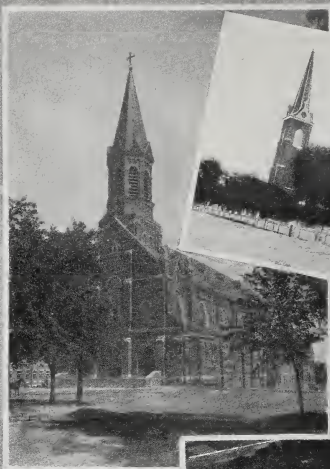
Fr. Rhabanus Thill (1909-1912); Fr. Honoratus Bonzelet (1912-1916); Fr. Alphonse Bergener (1916-....). At the Provincial Chapter, July 8, 1924, the friary at Sioux City was elevated to the dignity of a convent with Fr. Wolfgang Kraus as first guardian.

St. Francis Xavier Church

Superior, Wis.

ACCORDING to authentic records, divine service was held for the first time in Superior in 1854 by Rev. Angelus van Paemel in a private house. During the summer of that year, he established the first parish and built a little church under the title Assumption of Our Lady. Various secular and regular priests had charge of the parish until the Franciscan friars were entrusted with it in 1881 by Bishop Flasch. Fr. Odoric Derenthal, the famous Franciscan Indian missionary and historian, was the first friar pastor. In September, 1882, Fr. Servatius Altmicks came to Superior and during his short stay of eleven months he built a school. His successor, Fr. Eustace Vollmer, built a Sisters' convent in 1889.

Until 1886 there was but one parish in Superior. With the constant growth of the city, new churches became imperative. Fr. Casimir Vogt built the present Sacred Heart Church on the West Side, and Fr. Bruno Torka added the school. This parish was later on placed in charge of the secular clergy. In



St. Boniface's, Sioux City, Iowa.

St. Anthony's, near Quincy, Ill.

Holy Trinity, Dubuque, Iowa.

St. Mary's, Waterloo, Iowa.

1903, Fr. Eustace happily finished the new church that he had planned in 1883 and the basement of which was blessed already in 1895 by Fr. Fabian Rechtiene. On Sept. 6, 1908, the new church was solemnly dedicated by Bishop Schinner of Superior and Bishop McGolrick of Duluth.

Following is the list of pastors: Fr. Odoric Derenthal (1882); Fr. Servatius Altmicks (1882-1883); Fr. Eustace Vollmer (1883-1897); Fr. Salvator Lehmann (1897-1900); Fr. Jerome Hellhake (1900-1903); Fr. Eustace Vollmer (1903-1915); Fr. Fabian Rechtiene (1915-1922); Fr. Timothy Magnien (1922-1924); Fr. Peter B. Volz (1924-).

St. Francis Church

Teutopolis, Ill.

THE early history of the Franciscan parish at Teutopolis, Ill., is practically the same as that of the beginning of the Province of the Sacred Heart, as it was here that the founders of the Province began their labors in this country. This little village was established by a colony of German Catholics from Cincinnati, Ohio, in 1837 and already in 1839 they built a tiny church. However, priests were very scarce and those appointed to take care of the religious needs of the little colony found it difficult to do so regularly. With the arrival of the Franciscans from Warendorf, Germany, September 23, 1858, things began to change for the better at once. Fr. Damian Hennewig, the first Franciscan pastor, not only finished the church that had been started, but secured altars, bell and organ, all of which, together with the new church, were solemnly blessed by Rt. Rev. Bishop Juncker in the fall of 1858. At this time St. Francis was chosen primary and St. Peter (the old patron) secondary patron of the church. A mission was preached in the church Dec. 12-19, and all the parishioners (about 500) approached the holy sacraments.

Fr. Mathias Hiltermann was acting pastor while at the same time filling the office of commissary provincial and master of novices. In May, 1864, however, Fr. Damian resumed charge in spite of his poor health. He was assisted by Fr. Kilian Schloesser, Fr. Nazarius Kommerscheid, Fr. Francis Moenning, and Fr. Eugene Puers. He was planning the erection of a Sisters' school when he passed to his reward, Dec. 12, 1865. He was the first friar buried in the vault in the convent garden.

Fr. Mathias Hiltermann (Dec. 1865-July 1873) returned to Teutopolis as successor to Fr. Damian, and carried out the latter's plans for the girls' school and academy.

Fr. Gerard Becher (July 1873-Dec. 1876) enlarged the cemetery and made many other necessary improvements. He also labored hard for the spiritual advancement of the parish.

Fr. Damasus Ruesing (Dec. 1876-July 1879) had been master of novices. He began to build the boys' school when he was made a definitor of the newly established Province of the Sacred Heart, and

Fr. Dominic Florian (July 1879-1881) succeeded him as pastor at Teutopolis. Fr. Dominic finished the boys' school and parish hall and thoroughly organized the various parish societies.

Fr. Paul Teroerde (1881-1887) made numerous necessary repairs and improvements on the church and school, the present tower clock dating back to his time.

Fr. Seraphin Lampe (1887-1888) had the pipe organ thoroughly rebuilt and beautiful shade trees planted about the church and school and made other practical improvements.

Fr. Paul Teroerde (Jan. 1888-Aug. 1894) returned to Teutopolis and with his usual zeal set to work. He installed a steam heating system and also settled the question about the pastor's salary, which heretofore had consisted only of various victuals collected twice a year from the families of the parish. During Fr. Paul's second term the dreaded influenza snatched a number of victims from the parish and Fr. Paul himself became very sick but happily recovered.

Fr. Polycarp Rhode (1894-1898) then became pastor and won all hearts by his exceeding great kindness and the lively interest he took in the young people of the parish.

Fr. Casimir Hueppe (1898-1912) was destined to do great things during his long incumbency. First he reorganized the various parish sodalities and placed them on a strong footing. Then he set to work to do what his predecessors had wished but never dared to do—change the unsightly church into a worthy house of God. Naturally he met with opposition, but he understood how to win all to his plans. The roof of the church was removed, the walls and steeple raised and the whole building reconstructed into a beautiful Gothic edifice. When all was completed, the parish celebrated the achievement and the golden jubilee of the laying of the corner stone in a most becoming manner, the festive ceremonies being introduced by a three days' mission-renewal. Fr. Casimir also built a splendid auditorium and high school and made many other improvements too numerous to mention. The farewell reception tendered him when he was transferred in 1912 to St. Bernard, Nebr., spoke better than words of the deep esteem and love in which Fr. Casimir was held by his devoted parishioners.

Fr. Theodosius Plassmeyer (1912-1923), who had been professor at St. Joseph's College, Teutopolis, for many years, was the next pastor of the Teuto-

polis parish. Naturally he turned his attention to raising the standard of the parochial school and high school and he succeeded so well that at the present day these schools rank with the very best of their kind in the State. He also remodelled the girls' school and made a considerable addition to it, which was solemnly blessed on Jan. 11, 1914. A complete set of beautiful stained glass windows, depicting the life of St. Francis of Assisi, was also the work of Fr. Theodosius.

Fr. Bartholomew Feldmann (1923-1924) succeeded Fr. Theodosius and during his short term of only one year installed electric lights in the church, and made other minor improvements.

Fr. Hildebrand Fuchs (1924-1925) was pastor at Teutopolis for only six months, when he was relieved at his own request.

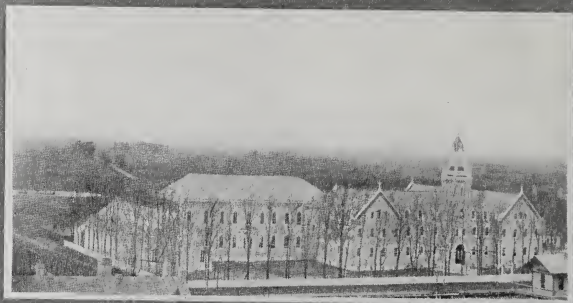
Fr. Isidore Fosselman (1925-) was then appointed pastor. He had the entire church renovated and a mission preached in preparation for the diamond jubilee of the parish, which was commemorated in the most solemn manner. A special splendid jubilee history of the parish was prepared for this occasion by Fr. Eugene Hagedorn.

St. Joseph's College

Teutopolis, Illinois

THE Franciscan Fathers of the Province of the Holy Cross were given charge of the parish of Teutopolis and its surrounding missions in 1858. In 1860, according to the wishes of the Rt. Rev. Damian Henry Juncker, D. D., first Bishop of Alton, Illinois, they took the first steps toward the opening of a seminary and college for the education of the youth of the diocese. The cornerstone of the building was laid on July 2, 1861, and on September 16, 1862, the Institution opened its first school year, with the Fr. Herbert Hoffmanns, O. F. M., as President. The Rt. Rev. Bishop, to whom the Institution was subsequently deeded for the benefit of the diocese, recognized it as an Ecclesiastical Seminary and sent to it his candidates for the priesthood to pursue the study of philosophy and theology. The Institution was then known as "St. Joseph's Seminary and College." The number of students during the first year was fifty-eight, of whom eight were seminarians.

Owing to adverse circumstances, particularly the difficulty of providing a sufficient number of teachers, the seminary department was discontinued in 1865, and the Institution, under the name of "St. Joseph's Ecclesiastical College," devoted all its energies to the teaching of those branches which are comprised in the Academic and Collegiate courses. The course of studies was



*Old St. Joseph's College, Teutopolis, Ill.
The Campus.*

arranged so as to embrace a period of six years. After some time, a Commercial course, covering a period of three years, was added.

The first building soon proved inadequate to accommodate the large number of students who wished to avail themselves of the advantages of a liberal education. Accordingly, in 1877, an addition was made to the east side of the building. This enlarged building, however, soon became too small for the increasing number of students, and, in 1884, another wing was built on the west side of the original structure. A further enlargement was made in the year 1889, when the study hall, the auditorium, and the gymnasium were erected. The beautiful Romanesque chapel, together with an extension of the western wing, was built six years later.

The building era closed in 1896, but the equipment was constantly improved to keep up with modern standards. The buildings are spacious, well ventilated, lighted by electricity, and heated by steam. The refectory, dormitories, infirmary, dispensary, lavatories, and bathrooms with hot and cold water, are in accordance with sanitary standards. A students' library and reading room, a museum, and a large gymnasium afford students an opportunity to spend their free time pleasantly and profitably, especially during inclement weather. Extensive grounds, surrounded by groves of shade trees, provide ample space for out-door recreation and the customary college athletics.

In 1881 the College was chartered under the name of "St. Joseph's Diocesan College" and empowered to confer the academic degrees in accordance with the custom prevailing in the colleges in the United States.

The year 1898 brought an important change in the status of the College. The number of young men who wished to prepare themselves for the priesthood in the Franciscan Order grew from year to year, and the time was thought opportune to make it a school for aspirants to the Order. An agreement was reached with the Rt. Rev. Bishop of the diocese, by which the Institution ceased to be the Diocesan College and passed under the entire control of the Franciscan Fathers of the Province of the Sacred Heart. The transfer of the College to the Franciscans took place on February 15, 1898. Since then it is devoted exclusively to the education of boys and young men who wish to become priests of the Order of St. Francis. Its official title was changed from "St. Joseph's Diocesan College" to "St. Joseph's Seraphic College."

The course of studies adopted during the first years of the Institution, and comprising an Academic and a Junior College Department, was followed, with a few modifications throughout all the years, and every effort was made to perfect it in accordance with the scope of the Institution and the demand



St. Joseph's College, Teutopolis, Ill. (1926).

of the times. An important move in this regard was made on March 1, 1922; the Senior College Department at Cleveland (West Park), Ohio, comprising the Junior and Senior Classes and a Post-Graduate Course, was formally added to the Institution, thus securing a complete and standard College Course.

During all these years the College has maintained its high reputation as a seat of learning and each year recorded an increasing attendance of students. The Institution, indeed, can look back with joy and pride upon the sixty-two years of its endeavors in the field of education. It has nobly lived up to the purposes and fulfilled the expectations of those who planned and founded it, as the goodly number of alumni, successful in the various walks of life, amply testifies. The Institution numbers among its alumni 534 priests (one bishop, 216 secular, and 318 regular).

College Community at Present

Fr. Peter N. Nolan, Guardian, President of College; Fr. Gabriel Lucan, Vicar; Fr. Berthold Hartung, Fr. Alphonse C. Rhode, Fr. Thomas A. Rust, Fr. Julius Schott, Fr. Leander Conley, Vice-President; Fr. Arcadius Paull, Fr. Sylvester Saller, Fr. Hugo Martcie, Fr. Louis Johantges, Fr. Dominic Limacher, Fr. Paulinus Tolkendorf, Jubilarian of the Order, retired.

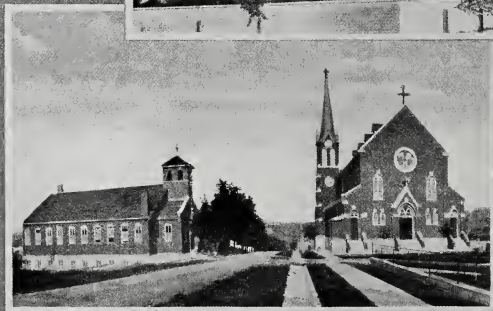
Bro. Raphael Dominikowski, Jubilarian; Bro. Garcias Speichinger, Bro. John Bour, Bro. Casimir Susz, Bro. Alexius Kwasnik, Bro. John Joseph Geissen, Bro. Martin Lang, Bro. Raymond Fankenberg, Bro. Albert Fry, Bro. Julian Westrich, Bro. Robert Veltz, Bro. Landolin Rockel.

St. Francis Borgia Church

Washington, Mo.

THE beginnings of St. Francis Borgia Church go back to 1837, when secular clergy had charge. Later on the Jesuits took over the parish and built the present beautiful church, in the later sixties. In the early eighties, overtures were made to establish a Benedictine abbey in Washington, but nothing came of the plan, and the Jesuits remained here until 1894, when the Franciscans of the Sacred Heart Province were entrusted with the parish.

The first Franciscan pastor was Fr. Paul Teroerde. At that time the parish numbered about 300 families. As the Fathers also assumed charge of the neighboring country parishes, Fr. Paul enlarged the rectory to accommodate the community. Due to illness, he resigned his post in 1899 and was succeeded by Fr. Anthony Moll. As many children found it hard to go the long distance to the parish school, Fr. Anthony built another school for them about two and a half



Immaculate Conception, Union, Mo.

St. George's, Hermann, Mo.

St. Francis Borgia's, Washington, Mo.

miles from the church. Fr. Alphonse Bergener became pastor in 1901, and remained in charge until 1915. Then followed Fr. Donulus Evers (1915-1921); Fr. Valerius Nelles (1921-1922); Fr. Anastasius Rhode (1922-).

St. Mary's

Waterloo, Iowa

ACTING upon the suggestion of Rev. Rohlmann, the former pastor of old St. Mary's, Rt. Rev. Archbishop Keane, of Dubuque, invited the Franciscans to assume charge of old St. Mary's Church and School at Park and Lafayette streets, Waterloo, Iowa. Fr. Philip Marke, O. F. M., recommended it to the Sacred Heart Province for acceptance. Fr. Samuel, Provincial, accepted the parish. In taking charge of St. Mary's at Waterloo, Iowa, it was also understood that the Franciscans would provide a Father for La Porte City, a small parish seventeen miles directly south on the interurban railway. The following comprised the first Franciscan community: Fr. Henry Kuester, Fr. Peter Volz, and Br. Oswald Restle.

Pastors and Superiors at Waterloo, Iowa

Fr. Henry Kuester from July 14th, 1917, the advent of the Franciscans at Waterloo, to Aug. 17, 1921.

Fr. Maurus Eberle, already at Waterloo as assistant, since July, 1919, became the next pastor and Praeses from Aug. 17, 1921, to Aug. 4, 1923. Fr. Theodosius Plassmeyer arrived from Teutopolis Aug. 4, 1923, and is the acting Pastor ever since.

Important Events Recorded:

The **New** St. Mary's at Fourth and Parker streets. **Building** period lasted from March to November, 1922. During the last week of October, 1922, the Franciscan (Dubuque) Sisters, the teachers, moved to the new location. All Saints' Day, Nov. 1, 1922, we had our first services at the New St. Mary's, Fourth and Parker, and also opened school at the new place. **Dedication** of New St. Mary's was celebrated Nov. 12, Sunday, 9:00 a. m., 1922, by his Grace Archbishop Keane and Fr. Martin Strub, Provincial, assisting. May 1, 1926, St. Mary's parish bought a Sisters' Residence, at 1901 East Fourth street, just two blocks south of St. Mary's School.

The 1926 Community:

Fr. Theodosius Plassmeyer, Pastor and Praeses.
Fr. Bonaventure Alerding, Assistant.
Fr. Francis X. Habig, La Porte City.
Br. Reinhold Rischl.

PROVINCE OF
ST. JOHN BAPTIST



Historical Survey of the Province of St. John Baptist

Cincinnati, Ohio

THE history of the origin and development of the Franciscan Province of St. John Baptist, Cincinnati, Ohio, constitutes one of the most inspiring chapters in the annals of missionary activity in the United States. True to the spirit of their illustrious Founder, St. Francis of Assisi, the pioneer Franciscan missionaries spent themselves but for one cause—the cause of the Great King whose heralds they would be. The foundations for the present Franciscan activities in the Central States were laid amid heroic struggles and sacrifices paralleled only by the marvelous achievements of Friar missionaries in other parts of America. One would fain dwell upon these colorful exploits in this survey, but conformably to the purpose of the souvenir, only the bare historical data are herewith presented.

The Province of St. Leopold, Tyrol, Austria, gave the first impetus to Franciscan activity among the German Catholics residing in Cincinnati and vicinity. In response to an urgent appeal for priests, made in 1844 by the zealous Archbishop of Cincinnati, the Most Rev. John Baptist Purcell, D. D., the Superiors commissioned one of their ablest subjects, Friar William Unterthiener, to inaugurate missionary labors in that territory. The young Friar, then only thirty-five years of age and in the twelfth year of his priesthood, arrived in Cincinnati in October, 1844. After serving as assistant pastor of Holy Trinity Church for several months, he was appointed pastor of St. John Church, Green and Bremen (now Republic) Streets. The last named church may be rightfully considered the cradle of the Cincinnati Province. Between the years 1844-1850, the following friars came to the assistance of Friar William: Edmund Etschmann, 1846; Nicholas Waechter, 1847; Otto Jair, 1848, and Sigismund Koch, 1849. In 1855 there were ten Friars, together with several lay-brothers, laboring in the following organized parishes: St. John, Cincinnati, St. Stephen, Hamilton, Ohio; St. Boniface, Louisville, Ky., and St. Clement, St. Bernard, Ohio. Altogether, the Province of St. Leopold sent 37 Friars to the new missions, 23 priests and 14 lay-brothers.

The Feast of St. Francis, 1858, was a memorable occasion for the Friars, for on that day St. Francis Seminary was formally opened with solemn High Mass in St. John Church. Thirty young men from parishes of the city were enrolled as students by Fr. Archangelus Gstir, who became the first rector.

The first investiture of Friars occurred on January 6, 1860, when Fr. Anthony Becker, a cleric, and Brother Sebastian Neukomm were clothed



Very Rev. Otto Jair, Founder of St. John Baptist Province.

with the habit of St. Francis. October 4, 1860, the first graduates of St. Francis Seminary were received into the Order by the Very Rev. Otto Jair. The following made up the first course of novices: Friars John Capistran Evers, Accursius Beine, Luke Gottbehoede, William Gausepohl, Bernardine Gaupel and Bonaventure Hammer. His Grace, the Archbishop of Cincinnati, dignified the first solemn investiture by his presence.

Beginning with the year 1859, a new era of progress was ushered in. By encyclical letter of the Most Rev. Bernardine a Monte Franco, Minister General of the Order of Friars Minor, dated February 19, 1859, the Custody of St. John Baptist, so named in honor of the Most Rev. John Baptist Purcell, was canonically established. At this time the Friars had charge of the following foundations: St. John, Cincinnati, 1845; St. Stephen, Hamilton, Ohio, 1848; St. Boniface, Louisville, Ky., 1849; St. Clement, St. Bernard, Ohio, and St. Francis of Assisi, Cincinnati, 1859. At the same time the Friars served in a missionary capacity at the following places: St. Stephen, Delhi Township, Ohio, from 1844 to 1850; St. Peter (subsequently St. Bonaventure), Cincinnati, 1849; Sacred Heart, Pomeroy, Ohio, 1849-1853; Our Lady of the Annunciation, Portsmouth, Ohio, 1851; St. Lawrence, Lawrenceburg, Ind., 1851-1861; Immaculate Conception, Aurora, Ind. (founded by the Friars), 1851-1859; Holy Trinity, Boston, Mass., 1846-1848; St. Francis of Assisi, New York City, 1848-1855; Blessed Virgin Mary, Pine Grove, Ohio, 1849-1853, and Our Lady of Victory, Delhi Township, Ohio, 1854-1856.

In addition to the aforementioned parishes the Friars have the administration of the following churches and missions. Foundations established by the Province of St. John Baptist are marked with an asterisk (*).

Lafayette, Ind., St. Boniface, 1866.

Oldenburg, Ind., Holy Family, 1866.

*Cincinnati, O., St. George, 1868.

*Batesville, Ind., St. Louis, 1869.

*Trenton, O., Holy Name of Jesus, 1870.

Louisville, Ky., St. Joseph, 1875.

New London (now Shandon), O., St. Aloysius, 1875.

Minonk, Ill., St. Patrick; missions: Roanoke, Benson, 1878.

Emporia, Kans., Sacred Heart of Jesus; missions: Hartford, Neosho Rapids, 1880.

Bloomington, Ill., St. Mary, 1881.

*Streator, Ill., St. Anthony, 1881; mission, Cornell.

Cincinnati, O., Work House and House of Refuge, City and County Institutions, 1882.



*Fr. Sigismund Pirron.
Fr. Diomedé Pohlkamp.*

*Very Rev. Fr. Edmund Klein.
Provincial
Very Rev. Fr. Rudolph Bonner.
Custos*

*Fr. Sebastian Ehrbacher.
Fr. Linus Braun.*

Mt. Alverno, near Cincinnati, Sacred Heart of Jesus (or St. Francis of Assisi), 1883.

Escanaba, Mich., St. Joseph, 1883.

*Olpe, Kans., St. Joseph, 1885; missions: Eagle Creek, Reading.

*Kansas City, Kans., St. Anthony, 1887.

Kansas City, Kans., St. Bridget, 1887.

*Cincinnati, O., (Mt. Airy), St. Anthony, 1889.

Wichita, Kansas., St. Boniface (or St. Anthony), 1890: mission: Garden Plain.

*Kansas City, Mo., Seven Dolors B. V. M., 1890; missions: St. Monica (for Negroes), Leeds.

Calumet, Mich, Sacred Heart of Jesus; missions: Mohawk, Phoenix, Gay, 1890.

Colfax, Ill., St. Joseph, 1891.

Higginsville, Mo., Immaculate Conception B. V. M.; missions: Corder, Odessa, Dover, Concordia, Sweet Springs, 1892.

Kansas City, Mo., St. Francis Seraph.; mission: Lee's Summit, Sibley, Pleasant Hill, Harrisonville, 1892.

Peoria, Ill., St. Boniface, 1892.

Peoria, Ill., Sacred Heart of Jesus, 1892.

Metamora, Ill., St. Mary; mission: Washburn, 1894.

*Lafayette, Ind., St. Lawrence, 1895.

*St. Michael, Ariz., St. Michael Mission; mission: Lukachukai, 1898.

Pena Blanca, N. Mex., Our Lady of Guadalupe; missions: La Bajada, La Canada, Sile, Thornton, Bland, El Colle, Cochiti, St. Domingo; San Felipe and other places in Sandoval County, 1900.

Jemes, N. Mex., St. Didacus; missions: San Isidro, Vallecito, Santa Ana, Zia, Cabezon, Canon de Jemes, Casa Salazar, Guadalupe, La Jara, Ojo del Espiritu Santo, San Luis, Jemes Hot Springs and other places in Sandoval County, 1902.

Nacimiento, Mex., Immaculate Conception B. V. M., 1902.

Rosewell, N. Mex., St. Peter Ap., St. John Bapt.* (for Mexicans): missions: Hagermann, Portales, Elida and other places in Chaves and Roosevelt Counties, 1903.

Clovis, N. Mex., Sacred Heart of Jesus, 1903.

Carlsbad, N. Mex., St. Edward, St. Joseph (for Mexicans); missions: Artesia, Dayton, Loveing, Lakewood, Hope, Malaga, Ojo Azul, 1903.

*Chin Lee, Ariz., Annunciation B. V. M. (for Navajos), 1905.

*Louisville, Ky., St. Peter Claver (for Negroes), 1907.

Gallup, N. Mex., Sacred Heart of Jesus; missions: Cebolleta, Cubero, El Canon de Juan Tafoya, San Mateo, San Rafael, Atarque, Moquino and three Indian villages, viz.: Acoma, Laguna, Zuni, together with all the other places in McKinley and Valencia Counties, except the parish at Belen, 1910.

San Fidel, N. Mex., St. Joseph, 1910.

Farmington, N. Mex., Sacred Heart of Jesus; missions: Alcatraz, Blanco, Gobernador, Loraque, Los Pinos, Martinez, Rosa Jicarilla Apache Reservation and other places in San Juan and Rio Arriba Counties, 1910.

Lumberton, N. Mex., St. Francis Assisi, 1917.

Park View, N. Mex., St. Joseph, 1917.

Santa Fe, N. Mex., St. Francis Cathedral, 1920.

Beeville, Texas, Our Lady of Victory, 1920.

*New Orleans, La., St. Mary of the Angels, 1920.

Buras, La., Our Lady of Good Harbor, 1925.

San Angelo, Texas, Sacred Heart of Jesus, 1925.

The parishes and missions listed below were formerly administered by the Friars of St. John Baptist Province, Cincinnati, Ohio:

Harrison, O., St. John, 1860-1866.

Middletown, O., St. John, 1863-1892.

Delphi, Ind., St. Joseph, 1866-1867.

*Hamburg, Ind., St. Anna, 1867-1884.

Detroit, Mich., St. Mary, 1872-1890.

Reynolds, Ind., St. Joseph, 1874-1888.

*Detroit, Mich., Sacred Heart of Jesus, 1875-1890.

Attica, Ind., St. Francis Xav., 1876-1877.

Bond Hill, near Cincinnati, O., St. Aloysius Orphanage, 1877-1893.

Francesville, Ind., St. Francis, 1877-1888.

Medaryville, Ind., St. Henry, 1877-1888.

Remington, Ind., Sacred Heart of Jesus, 1877-1884.

Raleigh and Howard (now Ridgetown), Ont., Canada, 1878-1881.

Sedamsville, Cincinnati, O., Our Lady of Perpetual Help, 1878-1881.

Pleasure Ridge Park, near Louisville, Ky., St. Andrew, 1878-1880.

Rutland, Ill., Sacred Heart of Jesus, 1878-1893.

Saint Maurice, Ind., St. Maurice, 1878-1883.

Chatham, Ont., Canada, St. Joseph, 1878-1920.

Monticello, Ind., 1879-1881.

*Hamilton, O., St. Joseph, 1879-1881.

Strong City, Kans., St. Anthony, 1879-1895.

Florence, Kans., St. Patrick; missions: Burns' Settlement, Peabody, Marion Centre, Spring Branch, McPherson, Eldorado, Cedar Point, Canton, Lyons, Elmdale and Diamond Creek, 1870-1882.

Burlington, Kans., St. Francis Xav., 1880-1884.

Eureka and Hamilton, Kans., 1880-1900.

Council Grove and Parkerville, Kans., 1880-1902.

Carthage, O., St. Charles Bor., 1880-1884.

Schimmelville, (Lacrosse Sta.), Ind., 1881.

San Pierre, Ind., All Saints, 1881-1884.

Farmer City, Ill., Sacred Heart of Jesus, 1883-1891.

Missions: Ford River, Ford River Mills, Bark River, Narenta, Section 22, White Fish River and Flat Rock, in Mich., 1883-1888.

Gladstone, Centreville (now Lathrop), Perkins, Maple River and Day's River, Mich., 1883-1889 and 1890-1892.

Metropolitan, Mich., St. Lawrence, 1883-1894.

Washington and Eureka, Ill., 1884-1902.

Hope and Lost Springs, Kans., 1886-1892.

Ransom, Ill., St. Patrick, 1887-1888.

Frankfort, Ind., St. Mary, 1888-1898.

Derby, Kans., St. Mary, 1890-1895.

Hancock, Mich., St. Joseph and Dollar Bay, Mich., St. Francis Assisi, 1890-1891.

Greenwood, Neb., 1893.

Steven's Creek (or Walton), Neb., 1893-1906.

Pekin, Ill., Sacred Heart of Jesus, 1892-1909.

Sullivan Settlement, Mo., 1893-1911.

Lincoln, Neb., St. Francis de Sales, 1893-1926.

*Batavia, O., Holy Trinity, 1906-1908.

The first canonical chapter of the new Custody was held at St. John Friary, July 27, 1859. At this gathering of superiors the statutes or ordinances governing the conduct and mode of life of the Friars in their new missionary field were tentatively outlined. The official results of this chapter were published in a rescript issued by the Very Rev. Otto Jair, August 2, 1859, who at the same time announced the appointment of the first Syndic Apostolic. So intimate were the relations existing between the saintly and learned Archbishop and the new community of Friars, that he readily accepted the office of Syndic Apostolic proffered to him by the Most Rev. Fr. General, October 31, 1859.

At the second chapter of the Custody, held in St. Francis Friary, August 6, 1861, the statutes or ordinances outlined two years previously received official promulgation. In 1876 the first General Visitation of the Custody was held by Fr. Vincent Halbfas, Definitor of the Province of Saxony. This triennial visitation of the Custody was conducted during the succeeding years by the following Very Rev. Friars: Maurice Klostermann, 1879; Damasus Ruesing, 1882; Michael Richardt, 1885; Vincent Halbfas, 1888; Michael Richardt, 1891; Louis Haverbeck, 1894; Michael Richardt, 1897; the Most Rev. Denis Schuler, later Minister General, 1900; Hugolinus Storff, 1903; Theodore Arentz, 1906; Hugolinus Storff, 1909; Edward Blecke, 1912; Peter Wallischeck, 1915; Anselm Kennedy, 1918; Antoninus Buch, 1921, and Roger Middendorf, 1924.

So rapid was the numerical growth of the Custody that on the occasion of the twenty-fifth anniversary of St. Francis Seminary, October 4, 1883, Friar Otto Jair, the venerable founder of the Province, and Vicar General of the Archdiocese, could announce that 69 alumni had become priests. The ecclesiastical authorities in Rome gave official recognition to this consistent progress by elevating the Custody of St. John Baptist to the dignity of a Province, September 11, 1885. The decree of the Sacred Congregation was formally announced in St. Francis Church, March 25, 1886, by the Most Rev. William H. Elder, Archbishop of Cincinnati. Fr. Jerome Kilgenstein was appointed the first Provincial.

Following is a list of the **Custodes Regiminis**: Friars Otto Jair, 1859-1862; Eusebius Schmid, 1862-1865; Denis Abarth, 1865-1868; Otto Jair, 1868-1873; Ubald Webersinke, 1873-1879; Lucas Gottehoede, 1879-1885; Jerome Kilgenstein, from August 5, 1885, until October 15 of the same year, when he was appointed the first Provincial. **List of Provincial Ministers**: Friars Jerome Kilgenstein, 1885-1891; Peter Baptist Englert, 1891-1897; Raphael Hesse, 1897-1900; Louis Haverbeck, 1900-1903; John Chrysostom Theobald, 1903-1909; Eugene Buttermann, 1909-1915; Rudolph Bonner, 1915-1921. The present Minister Provincial, Edmund Klein, was elected in 1921, and re-elected in 1924.

At the present time there are in the Province 196 priests, whose activities extend over the States of Ohio, Kentucky, Indiana, Illinois, Michigan, Missouri, Kansas, Texas, Louisiana, Arizona and New Mexico. Wherever the Friars have well-organized parishes, they also administer many outlying missions and stations which otherwise would be deprived of spiritual ministrations, and they bring the consolations of religion to the inmates of various public institutions. In some of the larger cities they minister to the spiritual needs of foreign nationalities. In recent years they have assumed charge



Most Rev. Albert T. Daeger, O. F. M., Archbishop of Santa Fe, N. Mex.

of several missions for the colored population. The Friars likewise conduct missions and retreats, a specially trained corps of priests being assigned to this work.

A new and important missionary field was opened to the Province when, in 1898, the Friars established a mission among the Navajo Indians. From this original mission they soon extended their care to the other Indian tribes and to the Mexicans and Spanish-Americans of the southwest. The remarkable development of this undertaking is indeed a golden page in the history of the Province. Unmistakable recognition of these missionary labors was bestowed upon the Friars, when in February, 1919, Fr. Albert Daeger was appointed Archbishop of Santa Fe, New Mexico.

Another missionary field, rich in promise for the cause of religion, is the Prefecture of Wuchang, China, entrusted to the Province by the Holy See, in 1924. Fr. Sylvester Espelage, a member of the Province and missionary in China since 1905, was appointed the first Prefect Apostolic, in 1926.

That the Friars of the Province are contributing their part towards the advancement of Franciscan scholarship is evidenced by the fact that today they are represented in the faculties of St. Anthony International College, Rome, and in that of the Catholic University, Washington, D. C., while they also hold important positions on the editorial staff of the Franciscan Press, at Quaracchi, Italy, in the publication of *Franciscana*.

The Friars also publish several religious magazines, namely, *Der Sendbote* (Messenger of the Sacred Heart), published since 1874; *St. Anthony Messenger*, published since 1903, which aims to foster devotion to St. Anthony and St. Francis, and to support poor students preparing for the priesthood; *The Sodalist*, a paper for Sodalities, published since 1884; The Seminary Monthly, *The Brown and White*, edited and published by the students of the preparatory Seminary.

Following are some of the more important literary publications of the Friars during recent years: **Fr. Bonaventure Hammer**—*Leben des hl. Franziskus*, 1867; *Leben des hl. Leonard v. p. Mauritio*, 1867; *Pius IX*, 1868; *Unsere Bischoefe*, 1872; *Gedenkbuch d. St. Franziskus Gemeinde*, 1884; *Auszüge aus d. Gesch. d. Dioezese Louisville*, 2 Bände, 1884; *Der Seraphische Fuehrer*, 1884; *Der Sonntag*, 1886; *Catalogus Prov. S. Joannis Bapt.*, 1886; *Ben Hur*, Wallace, uebersetzt, 32 Auflagen, 1888; *Manna*, 1888; *Gnadenquellen*, 1889; *Der Apostel von Ohio*, 1890; *Kirche, Schule, und Haus*, 1890; *Herz Jesu Gruesse* (Gedichte), 1890; *Outlines of Church History*, Dreher-Hammer, trans. from the German. *Die Franziskaner in den Ver. Staaten*, 1892;



Rt. Rev. Msgr. Sylvester Espelage, O. F. M., Prefect Apostolic of Wuchang, China.

Bilder aus d. Leben Jesu, 1892; Die Andacht zum Herzen Jesu, 1893; Brot der Engel, 1894; Die geheiligte Familie, 1896; Nachfolge der Hl. Familie, 1896; Geschichte der kath. Kirche in den Ver. Staaten, 1897; Altar und Opfer, 1898; Novenenbuch, 1899; Der praktische Katholik, 1900; Gott, Christus, und die Kirche, 1908; Die hl. Nothhelfer, 1908; Monatsweihe, 1910; Aus dem Leben, 1911; Key to Heaven; Spiritual Exercises for an Eight-day Retreat, Seraphic Guide; Life of Christ, III, adapted from Cochem; Mary, Help of Christians, The Fourteen Stations, etc.

Fr. Flavian Larbes—The Piper of Hamelin (drama); Collected Poems; Margaret (translation); St. Joan of Arc (drama); Franciscan Way of the Cross.

Fr. Fulgence Meyer—Uni Una (Spiritual Readings for Retreats); Jesus and His Pets; The Seraphic Highway (Third Order Readings); Forty Hours.

Fr. Forest McGee—Readings on the Rule of the Third Order, 1917; Director's Manual; Fraternity Book.

Fr. Denis Engelhardt—Novenenbuch; Neun Liebesdienste; Andachtsbuechlein fuer d. Gebetsapostolat.

Fr. Paul Manning—The Scoffer; tr. from the German of Hans Eschelbach.

Fr. Edwin Auweiler—Dissertation: The "Chronica Fratris Jordani a Giano."

Fr. Valentine Schaaf—Dissertation: The Cloister.

Fr. Romuald Mollaun—Dissertation: St. Paul's Concept of "Ilasterion."

Fr. Thomas Ameringer—Dissertation: The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom.

Fr. Berard Heile—A Manual of Navaho Grammar. A Catechism of the Navaho Language.

Fr. Anselm Weber—Dictionary of the Navaho Language.

Fr. Ambrose Sanning—Historical Sketches on Friar Hennepin and Early Franciscan Missionaries.

RECAPITULATION

Total membership of the Province of St. John Baptist (1926), 333 Friars; priests, 196; professed clerics, 52; novice clerics, 12; lay-brothers of the First Order, 55; tertiary lay-brothers, 14; Friar priests engaged outside the Province, 6; deceased members, 170.

Preparatory seminary, 1; houses of study, 4; convents, 8; parishes and missions, 169; stations, 60.

THE SEVENTH CENTENARY CELEBRATION IN THE PROVINCE OF ST. JOHN BAPTIST

Cincinnati, O., 1926-1926

THE seven-hundredth anniversary of the death of St. Francis was commemorated with great solemnity in all Franciscan Monasteries and Churches, notably in Cincinnati, Ohio, Louisville, Ky., Oldenburg, Ind., and at St. Francis Preparatory Seminary, Mt. Healthy, Ohio. On September 19, there was solemn Pontifical High Mass at St. Peter Cathedral, Cincinnati, the Most Rev. Albert Daeger, O. F. M., D. D., Archbishop of Santa Fe, New Mexico, officiating. The festive sermon was preached by the Most Reverend John T. McNicholas, O. P., S. T. L., Archbishop of Cincinnati.

On several evenings of the same week an elaborate programme was given in the Music Hall, Cincinnati, under the auspices of the Province. The programme included a grand Pageant, featuring 14 episodes from the life of St. Francis; Festival Chorus and Symphony Concert; and Addresses by prominent clergymen and laymen.

The event was also observed with much solemnity at St. Francis Preparatory Seminary. Apart from the devotional exercises held in honor of the Saint, the students presented a dramatic musical programme based on the life of St. Francis. Likewise, a large bronze statue of St. Francis, in heroic design, was erected on the Seminary grounds, and solemnly dedicated.

St. Francis of Assisi Church and Monastery

Cincinnati, Ohio

ACCORDING to the most records available, the Rev. Edward D. Fenwick, O. P., was the first priest to visit the Catholics of Cincinnati. Though attempts to organize a parish were made as early as 1811, the erection of a church was not undertaken until seven years later, on the occasion of Bishop Flaget's first visit to Cincinnati. So pronounced was the spirit of bigotry at the time, that it was necessary to erect the church beyond the city limits. Plans for the little frame church were made by Michael Scott, and the building constructed, on the corner of Vine and Liberty Streets, by William Reilly, of Alexandria, Ky. The church was placed under the patronage of St. Patrick, but incorporated as Christ Church, the existing laws making such a procedure necessary. When the diocese of Cincinnati was erected, June 19, 1821, in accordance with the wish of Bishop Flaget, of Bardstown, who had petitioned the Holy See for a division of his vast territory, the



St. Francis', Cincinnati, Ohio.

St. Anthony's Novitiate, Mt. Airy, Ohio.

St. Francis Monastery, Cincinnati, Ohio.

little frame church became the first cathedral in Ohio. Here, too, the Rev. Francis Vincent Badin, the first priest to be ordained in the State of Ohio, was elevated to the priesthood by Bishop Fenwick, April 6, 1822.

On account of the great influx of German Catholic immigrants into Cincinnati, Fr. Otto Jair, O. F. M., in 1858, sought and obtained permission from the Most Rev. Archbishop Purcell to erect a church on the site of the former Christ Church, which had been removed to Sycamore St. November 8, 1858, the corner stone was blessed by the Most Rev. Archbishop, and the church consecrated, December 18, 1859, by the Rt. Rev. James Wood, Bishop of Philadelphia. The parish was entrusted to the Franciscans, Friar Otto Jair being appointed the first pastor.

A monastery, adjoining the church, was built in 1860, and blessed on October 4, of that year. On the same day five Friar novices received the habit of St. Francis at the hands of Fr. Otto Jair. In 1906, a new and more spacious monastery was built, and blessed, October 4, 1907, by the Most Rev. Denis Schuler, O. F. M., then Minister General of the Friars Minor. The Pontifical High Mass was celebrated by the Most Rev. Henry Moeller, Archbishop of Cincinnati.

In 1861 a parochial school was established, opposite the church, on Vine Street, and dedicated in September of the same year. The Brothers of the Holy Cross remained in charge of the school until 1871, when they were succeeded by the Brothers of St. Francis. Until September, 1891, the boys of both St. Francis and St. John parishes were accommodated in St. Francis school, while the girls of St. Francis parish attended St. John school. After this date St. Francis parish had its own school for girls. A large modern school was erected on Liberty St., in 1906, and blessed by the Most Rev. Archbishop Henry Moeller, D. D., on Easter Sunday, April 19, 1908. The old building was converted into a gymnasium and athletic center for Catholic young men. During the administration of the present pastor, Fr. Maurice Ripperger, the exterior of the church was resurfaced with glazed brick.

St. Francis Church is known far and wide as a Mission Church. It is also noted for the exceptionally large number of its vocations to the priesthood, more than fifty young men of the parish having entered the priesthood in the Franciscan Order since the year 1860.

The following Friars served as pastors of the St. Francis Church: Friars Otto Jair, 1859-1862; Francis Jerome Holzer, 1862-1865; Eusebius Schmid, 1865-1867; Ubald Webersinke, 1867-1874; Francis Lings, 1874-1880; Maximilian Schaefer, 1880-1888; Lucas Gottbehoede, 1888-1890; Chrysostom Theobald, 1890-1900; Leonard Nurre, 1900-1903; Edmund Klein, 1903-1921. The present pastor, Fr. Maurice Ripperger, was appointed in 1921.

St. Francis Monastery is the Provincial House of the Franciscan Fathers. Since 1889, it has served as a house of philosophical studies for Franciscan clerics. Until 1925, when the new St. Francis Seminary was established at Mt. Healthy, it was also the residence of the Faculty of the Seminary, situated on Republic St. Since that date the former seminary building has been used as a publishing house for the St. Anthony Messenger, Sendbote, Sodalist, and Mission literature of the Province. The Friars of the editorial staff associated with these magazines reside at the monastery. The Friars of the monastery founded the "Friars' Gymnasium and Athletic Club," the first Catholic organization of its kind to be established in the city of Cincinnati.

The following Friars reside at St. Francis Monastery: Very Rev. Edmund Klein, Provincial; Friars Maurice Ripperger, Guardian and Pastor; Chrysostom Theobald, Missionary; Peter Paul Gundermann, Vicar; Leo Molengraft, Lector of Philosophy; Denis Engelhardt, Editor of "Sendbote"; Alfred Hermann, Editor of "St. Anthony Messenger"; Celestine Matz, Asst. Editor; Clarence Meyer; Ildephonse Gast; Egbert Fisher; Joseph Klein, Procurator of Franciscan Mission Union; Lucas Bertsch, Asst. Pastor; five clerics; and thirteen lay-brothers.

St. Bonaventure Church and Monastery

Cincinnati, Ohio

AS early as 1843, the Catholics (about twenty families) of the village of Petersberg petitioned Archbishop Purcell to establish a church in their vicinity. The first church, a stone residence, was dedicated, 1844, under the patronage of St. Peter. The first pastor, Friar William Unterthiener, attended to the parish from Holy Trinity Church. Fr. William's successor, Fr. Nicholas Wachter, pastor of St. Stephan Church, Delhi, conducted services twice a month. It was only after the Friars from St. John and St. Francis Churches took full charge that the little mission had regular services. The church building also served as a school, the first teacher being Mr. Joseph Kessler, a seminarian from Price Hill. A few years later, the school children, then about sixty in number, were accommodated in a private dwelling, Branch and Lick Run Roads. In the course of time, a separate school building was erected on the property adjoining the church.

In the spring of 1868, Fr. Jacob Menchen, pastor, purchased property on Queen City Ave., and immediately began the erection of a new church. The corner-stone was laid in September of the same year, at which time a pastoral residence was also built. The cost of property and buildings was



St. Clement's, St. Bernard, Ohio.

St. Bonaventure's, Cincinnati, Ohio.

St. John's, Cincinnati, Ohio.

St. Stephen's, Hamilton, Ohio.

St. Joseph of Nazareth's, Cincinnati, Ohio.

St. George's, Cincinnati, Ohio.

\$50,000. The church, an adaptation of the early Roman Basilica type of architecture, with high vaulted ceiling, was dedicated in the fall of 1869. St. Bonaventure was selected as the new patron in place of St. Peter.

To provide accommodations for the ever-increasing enrollment of school children, a new school was erected on the east side of the church, two years after the dedication of the church and blessed on September 3, 1871. In 1889, Fr. Philibert Allstaeter built the transept and large sanctuary, erected another school to the west of the church and enlarged the rectory. The new school, which cost approximately \$60,000, was built by Fr. Odoric Lehmkuhle, in 1908, and dedicated, August 29, of the same year. In 1923, a new Sisters' residence was completed, the cost being \$61,000. In the spring of 1925, ground was broken for another addition to the school, eight classrooms and a spacious auditorium, which will cost about \$225,000. The school buildings to the east and west of the church are being torn down to make room for a new rectory, which will be completed this year.

Following is a list of the pastors of St. Bonaventure Church: Friars Jacob Menchen, 1869-1881; Athanasius Lingemann, 1881-1885; Leonard Nurre, 1885-1888; Philibert Allstaeter, 1888-1894; Pacific Winterheld, 1894-1895; Philip Rothmann, 1895-1903; John Capistran Heitman, 1903-1907; Odoric Lehmkuhle, 1907-1914; Linus Braun, 1914-1915. Fr. Odoric, the present pastor and guardian, was appointed in 1919. Friars Herman J. Grote and Odo Kempker are his assistants. Fr. Kilian Roth vicar of the monastery is chaplain of St. Francis Hospital and of the Sanitarium for Tubercular Patients.

St. George Church

Cincinnati, Ohio

IN the early sixties of the last century, there began a migration of residents from the lower sections of Cincinnati to the hilltops. A substantial settlement of Catholic people having thus formed on the northern hill, called Corryville after one of the early settlers, Archbishop J. B. Purcell authorized the Franciscan Fathers to organize a parish in this district. In 1868, Fr. Accursius Beine took charge of the work, but continued to reside at St. John Rectory, Green and Bremen (now Republic) Streets. The first resident pastor, Fr. Jerome Kilgenstein, was appointed in 1870.

To accommodate the ever-increasing Catholic population, the present large church was built and dedicated in 1874. The old building, which formerly served as church and school, was then given over exclusively to school purposes. With the construction of the present modern school,

which was begun in 1914, and formally opened in the fall of the following year, the original church and school building was retained to serve the needs of the steady growing high school and the social needs of the young people of the parish. St. George High School, founded in 1899, today has an enrollment of 260 students hailing from many parishes. The total attendance in the grade school numbers about 600 pupils.

From the beginning, St. George Parish consisted of English and German speaking people, it being officially classed as a mixed parish. Always a thriving congregation, St. George Parish now has about 850 families living in a fixed territory. The regular Sunday attendance averages about 4,000 persons. During the year 1925, between 70,000 and 75,000 persons received Holy Communion in St. George church. The parish owns property having a frontage of 350 ft. on Calhoun St., with a uniform depth of 190 ft.

The pastors of St. George Parish, in the order of their coming and succession, were as follows: Friars Accursius Beine, 1868-1870; Jerome Kilgenstein, 1870-1873; William Gausepohl, 1873-1876; Bernardine Holthaus, 1876-1879; Eberhard Huelsmann, 1879-1880; Paul Alf, 1880-1886; Dominic Meyer, 1886-1887; Aloysius Kurz, 1887-1888; Maximilian Schafer, 1888-1900; Hilary Hoelscher, 1900-1912. The present pastor, Fr. Antonine Brockhuis, assumed charge in 1912.

The following Friars reside at St. George Rectory: Fr. Antonine, pastor; Fr. Felician Sandfort and Fr. Werner Krause, assistant pastors; Fr. Peter Alcantara Welling, chaplain of the Home for the Aged; Fr. Ernest Ott, missionary; and two lay-brothers.

The Church of St. John the Baptist

Cincinnati, Ohio

THIS church, located at the corner of Green and Republic streets, is the oldest parish in charge of the Franciscan Fathers of the Cincinnati Province. Its foundation dates back to the year 1845, when, on March 25, the cornerstone was laid. November 1, of the same year, the edifice was dedicated by the Most Rev. John B. Purcell, Archbishop of Cincinnati. Its first pastor was the Rev. Clement Hammer, a priest of the archdiocese who, prior to this appointment, was curate at St. Mary parish. When Fr. Hammer relinquished the rectorship at St. John's three months later, Fr. William Untertheiner was designated his successor. With this appointment the administration of the newly organized parish passed into the hands of the Franciscan Fathers and has remained in their charge ever since.

In 1846, the first school was built which, a few years later, was enlarged to double its former capacity. As the congregation increased rapidly, two other Friars, Nicholas Wachter and Otto Jair, came from Tyrol about this time to assist Fr. William. Fr. William was overjoyed at their arrival and welcomed them with open arms, as their assistance was sorely needed. The parish register for the year 1849 records 681 baptisms and 1245 deaths; the greater number of deaths being due to the cholera epidemic raging at that time. During the summer of 1856, Fr. Otto Jair was appointed pastor, which appointment he retained until his death in 1885, with the exception of the years between 1860-1863. During these years, St. Francis parish was organized and the church built. Though located only a few hundred feet from St. John's, the organization of the former parish had no appreciable effect upon the growth of the latter. In 1867, the old church was razed and in its place a much larger one was built, having a length of 165 feet, a width of 64 feet, and a steeple 202 feet high. The edifice was dedicated, December 1, 1867, by the most Rev. Archbishop Purcell. We may add that the pastor, Fr. Otto Jair, was also appointed Vicar-General of the Archdiocese, an office which he held until his death.

After Fr. Otto's death, Fr. Pius Niehaus had charge of the parish for one year. His successor was the Fr. Gregory Fangmann, who held this position until 1897. During the year 1895 he built the new school without, however, completing the south wing. In 1897, Fr. Philibert Allstaetter succeeded Fr. Gregory. He built the new parish residence and completed the school. In 1912 Fr. Richard Wurth was selected his successor. Under the latter's administration elaborate repairs and improvements were made in the church in preparation for the diamond jubilee, which was celebrated in 1919. He had charge of the parish until the summer of 1920, when he was succeeded by Fr. James Archinger, the present pastor. It is of interest to know that during 80 years (1845-1925) there were recorded in the parish registers of St. John's: 30,288 baptisms, 5227 marriages and 8435 deaths.

The following reside at St. John Rectory: Fr. James Archinger, pastor Fr. Francis Bueschle and Fr. Ambrose Kroger, assistants; Fr. Markus Kreke, professor emeritus; Fr. John Wellinghoff, and two lay-brothers.



St. Anthony Monastery and Novitiate

Cincinnati, Ohio

ST. ANTHONY MONASTERY, the house of Novitiate of the Province of St. John the Baptist, is situated on a picturesque hill near Mt. Airy, a suburb of Cincinnati, Ohio. It is a lasting monument to the generous piety of two faithful friends of the Friars, Mr. A. Joseph Nurre and his wife, Elizabeth, of Cincinnati, who bought the ground and erected and furnished the buildings at their own expense. The beautiful Chapel is a favorite Shrine of St. Anthony of Padua. It is well known throughout the States and Canada and yearly attracts numerous clients of the Wonderworker of Padua.

The buildings were designed by the Friar architect Brother Adrian, O. F. M., of St. Louis, Mo., who likewise supervised their construction. The corner-stone was laid and blessed on August 2, 1888, by the Very Rev. Jerome Kilgenstein, O. F. M., Provincial at the time. On November 29, 1889, the Chapel was solemnly consecrated by the late Archbishop William H. Elder. On this occasion His Grace preached in English and the late Rt. Rev. Joseph Dwenger, Bishop of Ft. Wayne, Ind., in German. On December 22, 1889, many sacred relics were deposited in the sanctuary on each side of the high-altar. Then followed the erection of the Way of the Cross, the blessing of the Monastery, the publication of the enclosure and the canonical erection of the Monastery and Novitiate.

The first novices were brought from Oldenburg, Ind., the former place of the Novitiate, in the first week of January, 1890, by Rev. Peter Baptist Englert, O. F. M., the first Guardian and Master of Novices in St. Anthony Monastery. Among these Novices, four Clerics and two Brothers, was Fr. Albert Daeger, now Archbishop of Santa Fe, New Mexico. On August 15, 1890, the first investiture and profession took place. Since this day the feast of the Assumption of Our Lady has remained the day of investiture. Thus far, 336 Clerics and 64 Brothers have been invested with the habit of the First Order of St. Francis in the Chapel of St. Anthony.

At present Fr. Stephen Hoffman is Guardian; Fr. Sebastian Erbacher, Vicar and Master of Novices; Fr. John Forest McGee, Fr. Fulgence Meyer and Fr. Symphorian Weiner, missionaries, also reside here; Fr. Paul Manning is the confessor of Novices.

The Guardians of the Monastery:

Fr. Peter Baptist Englert, 1890-1891. †Fr. Benedict Haupt, 1891-1900.
†Fr. Raphael Hesse, 1900-1907. †Fr. Juvenal Schnorbus, Praeses, 1907-1908;
Guardian, 1909-1912. †Fr. Bernardine Wissler, 1912-1914. Fr. Charles

Schoeppner, 1914-1917. Fr. Peter Alc. Welling, 1917-1924. †Fr. Flavian Larbes, 1924-1925 (Oct.). Fr. Peter Alc. Welling, Vicar, Oct., 1925, till Jan., 1926. Fr. Stephen Hoffman, 1926.

The Masters of Novices:

Fr. Peter Baptist Englert, 1890-1891. †Fr. Benedict Haupt, 1891-1900. Fr. Peter Alc. Welling, 1900-1903. †Fr. Raphael Hesse, 1903-1905. Fr. Rudolph Bonner, 1905-1915. Fr. Sebastian Erbacher, 1915-.

St. Francis Seraphic Seminary

Cincinnati, Ohio

WHEN, in 1844, the first Franciscan Friars came to Cincinnati, Ohio, from their native country, in Southern Tyrol, they at once recognized, as one of the imperative needs of their new foundation, the establishment of a preparatory seminary for the education and training of young men aspiring to the sacred priesthood. Their ambition was realized fourteen years later, when, on the Feast of St. Francis, 1858, the first little seminary was formally opened as an institution dedicated to the cause of Franciscan education. The founding of the seminary, the second to be established in the United States, was due chiefly to the prudent foresight and untiring zeal of the Very Rev. Otto Jair, O. F. M., Vicar General of the Archdiocese of Cincinnati.

Owing to the hampered circumstances in which the pioneer Friars found themselves, the accommodations for the seminarians were far from ideal. Classes were conducted in a private dwelling on Vine Street, opposite the spot where the present St. Francis Church was then being erected. With the dedication of the new St. Francis Monastery, October 4, 1860, the Fathers were prepared to receive their first course of novices, five graduates of St. Francis Seminary. September 2, 1861, the new St. Francis parish school was dedicated. In this building several classrooms were reserved for the Seminary, an economical arrangement which served very well for a few years; however, the parish soon required the use of the entire building and the seminary classes had to be transferred for a time to St. Francis Monastery. In the summer of 1867, a special seminary building was erected on Bremen St. (now Republic), just opposite the monastery, and dedicated by Archbishop Purcell, Sunday, September 1, of the same year. Although during the first years of its existence the Seminary accepted students for the secular as well as for the religious priesthood, its scope was subsequently changed so as to admit only such students who were looking forward to the priesthood in the Order of Friars Minor.

In 1893, a new and more spacious seminary building was erected, and solemnly dedicated by Archbishop Elder, Pentecost Monday, May 14, 1894.

But when, in the course of time, the difficulties attending the situation of the Seminary in a densely populated section of the city became more and more apparent, and the consequent necessity of transferring the school to the quiet, invigorating atmosphere of the country came to receive a more general recognition, the Superiors of the Province decided to erect a new seminary in the suburban location of Mt. Healthy, Cincinnati, Ohio. Accordingly, on the feast of the Assumption, 1922, ground was broken for the new seminary. Washington's Birthday, 1923, marked the solemn laying of the corner stone by His Grace, Archbishop Albert Daeger, O. F. M., an alumnus of the seminary. On Decoration Day, 1924, Archbishop Henry Moeller, D. D., of Cincinnati, assisted by Bishop Joseph Chartrand, D. D., of Indianapolis and Bishop Amandus Bahlman, O. F. M., of Santarem, South America, dedicated the new St. Francis Seminary, our present home.

The total enrollment of students in the seminary, since its foundation, numbers 1545; of these 458 entered the priesthood. Among our alumni we have one Archbishop, The Most Rev. Albert Daeger, O. F. M., D. D., Archbishop of Santa Fe, New Mexico; two Bishops, The Rt. Rev. Ferdinand Brossart, former Bishop of Covington, Ky., and the Rt. Rev. Nicholas Matz, D. D., former Bishop of Denver, Col.; one Prefect Apostolic, Msgr. Sylvester Espelage, O. F. M., Wuchang, China; 95 secular priests; 4 Jesuits; 2 Benedictines; 2 Sanguinists; 1 Passionist; 2 Carmelites; 8 Friar priests in the Province of the Sacred Heart, St. Louis, Mo.; and 340 Friar priests in the Province of St. John Baptist, Cincinnati, Ohio.

Following is a list of Rectors of St. Francis Seminary: Fr. Archangelus Gstir, 1858-1861; Fr. Francis de Paul Kolb, 1861-1862; Fr. Anthony Becker, 1862-1868; Fr. Ubald Webersinke, 1868-1869; Fr. Stephen Sailer, 1869-1871; Fr. Ubald Webersinke, 1871-1873; Fr. Joseph Roesl, 1873-1882; Fr. Louis Haverbeck, 1882-1884; Fr. Engelbert Peter, 1884-1887; Fr. Louis Haverbeck, 1887-1888; Fr. Ambros Sanning, 1888-1893; Fr. Bernard Nurre, 1893-1900; Fr. Pius Niehaus, 1900-1901; Fr. Denis Englehardt, 1901-1903; Fr. Bernard Nurre, 1903-1906; Fr. Urban Freundt, 1906-1915; Fr. Fulgence Meyer, 1915-1916; Fr. Urban Freundt, 1916-.

In this scholastic year (1925-1926) the faculty is made up of the following Friars: Fr. Urban Freundt, Rector and Guardian; Fr. Ermin Schneider, Vicar and Vice-Rector; Fr. Thomas Ameringer; Fr. Cajetan Elshoff; Fr. Floribert Blank, Spiritual Director; Fr. Conrad Link; Fr. Reginald Lutomski; Fr. Maximilian Gartner; and Fr. Paschal Kerner. The enrollment this year is 140 students.

Five lay-brothers are members of the Friar community. The domestic work in the seminary department is in charge of nine Missionary Sisters of the Sacred Heart, Reading, Pa. The Friars of the Seminary have charge



New St. Francis Seminary, Cincinnati, Ohio

of two missions, St. Joseph of Naz. Church, Cincinnati, O. (Fr. Paschal), and St. Aloysius Church, Shandon, O. (Fr. Conrad.)

St. Joseph of Nazareth Parish

Cincinnati, Ohio

ST. JOSEPH of Nazareth Parish, founded in 1918 for the Catholic Hungarians of Cincinnati, owes its origin to the generosity of Anthony, Agnes, and Wilhelmine Macke, who, in the spirit of true Christian faith and charity, sought to provide spiritual facilities for the many Catholic Hungarian people living in the vicinity of Vine and Liberty Streets. Prior to this time, there existed a church and school for the Catholic Hungarian people at Baum Street, in the south-eastern part of the city. But when this place of worship was abandoned in 1918 owing to financial difficulties, Archbishop Henry Moeller, of Cincinnati, granted permission for the foundation of a new parish at Elm and Liberty Streets, and assigned the responsibility for the new establishment to the Franciscan Friars of Cincinnati. The Church and rectory, originally Protestant foundations, were purchased by the aforesaid benefactors for the sum of \$17,000. In accordance with the pious request of the patrons, the new church and school were established under the patronage of St. Joseph of Nazareth. Fr. Sigismund Pirron was appointed the first pastor. Sunday, August 10, 1919, the church, which, for a period of 78 years, had been a Protestant place of worship, was dedicated and converted into a center of Catholic worship and education for the Hungarian people of Cincinnati. September 8, 1919, the school was opened, with an enrollment of 86 children. The parish numbers about 200 families. Fr. Sigismund Pirron is pastor; Fr. Paschal Kerner, assistant.

St. Clement Church and Monastery

St. Bernard, Ohio

ST. CLEMENT PARISH was organized by the Franciscan Fathers of Cincinnati, Ohio, in 1850. In the following year, Fr. Anselm Koch, the first pastor, built a temporary frame church, several years later, a more spacious brick church was erected. Because of the great influx of Catholic settlers into the growing village of St. Bernard, this second church soon became inadequate. In 1872, during the pastorate of Fr. Juvenal Eiberger, steps were taken to meet the needs of the increasing congregation, and a larger edifice was completed in the following year. A transept and more spacious sanctuary were added by Fr. Gabriel Lipps, in 1897; a Sisters' resi-



Graduates and Faculty.

Seminary Chapel.

Faculty and Students (Most Rev. Albert T. Daeger, O.F.M., center).

dence was also built during Fr. Gabriel's incumbency. Noteworthy achievements during the administration of Fr. Leander Schell, 1909-1918, were the veneering of the church with concrete blocks, the erection of a modern residence for the Sisters and the building of a monastery, dedicated December 16, 1915. A new school, strictly modern in all its appointments, was completed during the pastorate of Fr. Basil Henze, in 1924. Franciscan Sisters, Oldenburg, Ind., are in charge of the school. The parish has been very fruitful in vocations to the priesthood and the religious state, more than one hundred of its children having harkened to the divine call during the past seventy-five years.

St. Clement Monastery, established in 1850, served as a house of Novitiate from 1863 till 1870. Converted into a house of studies in 1870, it has served that purpose ever since. In the fall of 1914, the old monastery was razed to make room for the present modern structure, which was dedicated December 16, 1915. The following Friars reside at St. Clement Monastery: Fr. Basil Henze, Pastor and Guardian; Fr. Charles Schoeppner, Vicar; Fr. Eberhard Huelsmann; Fr. Pacific Winterheld; Fr. Gratian Meyer, Lector of Philosophy; Fr. Juvenal Berens, Assistant Pastor; Fr. Roland Ulmer, Chaplain at Longview Hospital and the City Infirmary; eleven Clerics; and five Lay-brothers.

The following Friars served as pastors of St. Clement Church: Anselm Koch, 1850-1855; Sigismund Koch, 1855-1856; Nicholas Waechter, 1856-1857; Otto Jair, 1857-1858; Anselm Koch, 1858-1863; Nicholas Waechter, 1863-1866; Louis Haverbeck, 1866-1868; Denis Abarth, 1868-1869; Juvenal Eiberger, 1869-1873; Denis Abarth, 1873-1876; Gregory Fangmann, 1876-1880; Daniel Heile, 1880-1882; Ambrose Sanning, 1882-1885; Lucas Gottbehoede, 1886-1886; Angelus Havertepe, 1886-1892; Ubald Webersinke, 1892-1897; Gabriel Lipps, 1897-1900; Benedict Haupt, 1900-1909; Leander Schell, 1909-1918; Francis Solanus Schaefer, 1918-1920. Fr. Basil Henze, the present pastor, was appointed in 1920.

St. Stephen Church

Hamilton, Ohio

THE first traces of Catholicity in Hamilton, Ohio, date back to the year 1825, when the Rev. Father Hill gathered the scattered Catholic families, and addressed them several times in the Court House. Before 1832, when the building of the first church was begun, Catholic families frequently attended divine services in Cincinnati, 25 miles distant, going and returning on foot. The first church, which was located on the present site of St. Stephen Church, was dedicated August 25, 1836. The learned and saintly Father Thomas Butler, the first resident pastor, was appointed in 1840. Dur-

ing the administration of the Rev. D. W. Hallinan, Father Butler's successor, the English-speaking parishioners separated from the congregation and established their own church, St. Mary's.

The Franciscan Fathers assumed charge of St. Stephen Church in 1848, the first pastor being Friar Nicholas Waechter, during whose incumbency the cornerstone for the present church was laid, 1852. Fr. Nicholas was also responsible for the organization of St. Joseph parish, which he began in 1865. In 1887, Fr. Raphael Hesse built the new school, and six years later, enlarged the church. During the administration of Fr. Isidore Veerkamp, in 1911, the new stone front and tower, grotto, and baptistry were added to the church. At present the parish comprises about 400 families; the church has a seating capacity of 1200.

Following is the list of Friars who served as pastors of St. Stephen Church: Fr. Nicholas Waechter, 1848-1852; Fr. Theophilus Kraph, 1852-1853; Fr. Pirmin Eberhard, 1853-1861; Fr. Lawrence Osterling, 1861-1862; Fr. Francis de Paul Kolb, 1862-1866; Fr. Nicholas Waechter, 1866-1867; Fr. Denis Abarth, 1867-1869; Fr. Lucas Gottbehoede, 1869-1874; Fr. Jerome Kilgenstein, first Provincial of the Cincinnati Province of Franciscans, 1874-1877; Fr. Clement Steinkamp, 1877-1878; Daniel Heile, 1878-1880; Fr. Nicholas Holtel, 1880-1884; Fr. Accursius Beine, 1884-1887; Fr. Raphael Hesse, 1887-1897; Fr. Ubald Webersinke, 1897-1901; Fr. Pius Niehaus, 1901-1905; Fr. Solanus Schaefer, 1905-1910; Fr. Isidore Veerkamp, 1910-1917; Fr. Alexander Wilberding, 1917-1924; Fr. Diomed Polkamp, the present pastor, was appointed in 1924. Associated with him are Fr. Ethelbert Harrington, assistant and missionary at Trenton, nine miles northeast of Hamilton; Fr. Capistran Heitman, chaplain at Mercy Hospital; Fr. Gaudens, assistant, and chaplain at Notre Dame Academy.

The large clubhouse, with six bowling alleys, billiard and reading rooms, which serves as a parish recreational center, was built during the pastorate of Fr. Alexander Wilberding.

The school, which has an enrollment of 315 children, is in charge of the Sisters of Notre Dame.

The Protectory for Boys at Mount Alverno

Price Hill, Cincinnati, Ohio

THIS institution is conducted by the "POOR BROTHERS OF SAINT FRANCIS SERAPHICUS," a community of Tertiary Brothers Regular affiliated with the Order. It was founded, 1857, at Aachen, Germany, by

Philip Hoyer, a teacher in St. Peter's school of the same city. After weathering the initial difficulties his little community grew apace. In a short time he was able to establish a number of missions. In 1866, the Brothers, upon invitation of the Franciscan Fathers of the St. Louis Province, accepted the management of the seminary of that Province at Teutopolis, Illinois, where, however, they remained but one year, preferring to take up the work peculiar to the spirit of their community. They came to Cincinnati, Ohio, where they at once opened a home for the protection and training of neglected boys. In this work they were successful from their modest beginning, and they have remained in Cincinnati ever since. At present they have two institutions in this city, and a few years ago upon the urgent request of the Rt. Rev. Ordinary, they opened another one at Armstrong Springs, Arkansas.

The home, humble at the time of its foundation in Cincinnati, has now developed into a large institution containing a chapel with a seating capacity of 300, a large dormitory accommodating 200 boys, a spacious monastery for the Brothers, a building with ample class rooms, and a new structure for the Rev. Chaplain, the administration, the postulants, and the working boys, as they are called.

In the beginning, priests of the archdiocese were appointed chaplains. After the death of Rev. Father Kraemer, however, the Franciscan Fathers of Cincinnati took charge. The first one appointed was Fr. Peter Paul Gundermann, 1882. The following Friars served as chaplains: Fr. Charles Schoeppner, Fr. Juvenal Schnorbus, Fr. Jerome Kilgenstein, Fr. Arbogast Reisler, Fr. Eberhard Huelsmann, Fr. Gregory Fangmann, and Fr. Stephen Hoffman. The present chaplain is Fr. Solanus Schaefer.

During these years the Brothers have had the care of over 12,000 boys.



St. Joseph Church

Louisville, Ky.

ST. JOSEPH PARISH was the fifth German parish established in the city of Louisville. In the year 1864, the Rt. Rev. Martin J. Spalding, then Bishop of Louisville, entrusted the task of organizing the new parish to the Rev. Leopold Walterspiel, whose efforts were successful from the beginning. Already in August, 1865, the cornerstone of the new St. Joseph Church was laid on the site of the present school, by the Very Rev. Spalding, Vicar-General. January 8, 1866, the new church was solemnly dedicated by the Rt. Rev. Bishop Peter J. Lavialle. The church was an edifice of ample dimensions, and built so that it contained several rooms for a parochial school.

Upon the death of Rev. Walterspiel, in 1870, the Rev. William Von der Hagen was appointed pastor and remained till May, 1875, when the Rt. Rev. Bishop requested the Franciscan Fathers of Cincinnati, Ohio, to take over the administration of the parish. Rev. Eugene Buttermann was the first Franciscan pastor, remaining in charge only two months. His successor was Rev. Aloysius Kurtz, who presided over the parish for 12 years.

Father Aloysius, realizing that the old church was too small for the rapidly growing parish, promptly took the initiative for the erection of a new church. And so well did he succeed in this endeavor that on October 21, 1883, the cornerstone of the present beautiful church was solemnly blessed by the Rt. Rev. Rademacher, Bishop of Nashville. It was the ambition of Fr. Aloysius to have the new church, when completed, free of debt and thus to have it not only dedicated, but solemnly consecrated to the service of God. His zeal, and the generosity of his people, were amply rewarded on September 12, 1886, when the new St. Joseph Church was solemnly consecrated by the Rt. Rev. W. McCloskey, Bishop of Louisville. On this occasion the Most Rev. W. H. Elder, Archbishop of Cincinnati, pontificated at the solemn High Mass; the Rt. Rev. J. Rademacher, Bishop of Nashville, preached the sermon.

Rev. Aloysius was succeeded as pastor by the following Friars: Clement Steinkamp (1887-1890), Rev. Eberhard Hueslmann (1890-1892), Gabriel Lipps (1892-1897), Gregory Fangman (October 17, 1897—December 31, 1897), Rev. Hilarius Hoelscher (1898-1899), David Kersting (1900-1903), Paulinus Kranz (1903-1911). To the latter belongs the credit of having built the two church steeples. Fr. Alexander Wilberding, who was pastor (1911-1916), erected a new parochial school, while Fr. Diomedee Pohlkamp (1916-1924), added to the beauty of the church by the construction of a devotional grotto. The present pastor, Fr. Leander Schell, is bringing to completion the building

of a new Sisters' residence, and is also making preparations for the extension of the parochial school. Rev. Adrian Kohl is the assistant. The number of families is 350.

St. Peter Claver Church (colored)

Louisville, Ky.

FOR many years the Catholic colored population of Louisville attended St. Augustine Church, which was founded, in 1873, by the Rev. J. L. Spalding, later Bishop of Peoria, Ill. In 1907, Mother Katherine Drexel donated the sum of \$10,000 for the purchase of property on Lampton St., between Jackson and Hancock, where a frame structure, 50 x 25 ft., was erected and dedicated under the patronage of St. Peter Claver. At the invitation of the Rt. Rev. W. McCloskey, Bishop of Louisville, the Franciscan Fathers of Cincinnati assumed charge in the same year. The first pastor, Fr. Constantine Schaaf, remained in charge until July 19, 1923, when the present incumbent, Fr. Cyprian Sauer, was appointed his successor.

A brick school building, containing two class-rooms and an auditorium, was erected in 1908, and dedicated in October, of the same year. At present the school has an enrollment of seventy pupils, about one-half of whom are non-Catholics. About sixty colored families attend St. Peter Claver Church. Though the parish exists primarily for the needs of the colored Catholics, it is attended by a goodly number of whites residing in the vicinity.

St. Boniface Church and Convent

Louisville, Ky.

ST. BONIFACE CHURCH, Louisville Ky., the oldest German Catholic congregation in Louisville, is also the second oldest Catholic Church in the city. When St. Boniface Church was founded, there existed in Louisville, St. Louis Church, the only Catholic church, situated on Fifth St., where to-day stands the Cathedral of the Assumption.

The first St. Boniface Church was built on Green St., between Jackson and Hancock, by Rev. Joseph Stahlschmidt, who, in 1836, came from Pittsburgh to Louisville.

In 1840, the Rev. Carl Blank, a native of Switzerland, was appointed pastor. The same year the first school was opened, with Jacob Rehm as teacher, sexton, and choirmaster. In 1844, several new houses adjoining the church were bought and used as rectory and school. Father Blank died



St. Boniface, Louisville, Ky.

St. Peter Claver's, Louisville, Ky.

Boys' Protectory, Mt. Alverno, Ohio.

St. Joseph's, Louisville, Ky.

in 1846. His successors were the Rev. Theodore Heimann and Rev. John Voll.

A new and splendid period in the history of St. Boniface began with the arrival of the Franciscan Fathers in Louisville, in 1849. Fr. Otto Jair, O. F. M., who became the first Franciscan pastor, built an annex to the church. Fr. Otto was succeeded, in 1885, by Fr. Edmund Etchman, the builder of the first rectory, a house of historical interest, since within its walls Rev. Abram J. Ryan, the "poet-priest of the South", departed this life, April 22, 1886. Under the leadership of Fr. Anselm Koch, a new school and the first monastery were built. Fr. Paul Alf was rector when the new St. Boniface church was built in 1899. A year later, the old church was torn down and the new church dedicated. Fr. Hugo Staud succeeded Fr. Paul Alf in 1904. His successors were Fr. Leonard Nurre until 1915; Fr. Linus Braun until 1925; and Fr. Generose Stronk, the present pastor.

A new monastery was built simultaneously with the present church, and a new school in 1910. At present the following Friars are located at the monastery: Generose Stronk, pastor and guardian; Patrick McArron, vicar and assistant; Peter Baptist Englert; Ignatius Wilkens, assistant; Englebert Hommerich, chaplain of St. Joseph Orphanage; Casper Matz, chaplain of St. Anthony Hospital; Roman Kramer, pastor of St. Aloysius Church, Pewee Valley, Ky., Ludger Oldegeering, chaplain at City Hospital; Philibert Ramstetter, master of Clerics and lector. St. Xavier College and the Sacred Heart Home are also chaplaincies attached to the monastery. St. Boniface monastery is also a House of Philosophical Studies for the Franciscan Clerics. At present, 14 Clerics and 7 Brothers are located at the monastery.

St. Boniface Church

Lafayette, Ind.

IN 1843, some 25 Catholic families of English, German, Irish, French, and Italian descent lived in the little city of Lafayette along the banks of the Wabash. These worshipped for one year in a one-story building on North Fourth Street.

In 1844 property was purchased on the northeast corner of Fifth and Brown Streets, where a new church, Saints Martha and Mary, was erected. This building is now called "Columbia Hall".

The German speaking element established a separate parish in 1853 and named it St. Boniface. Rev. Philip Doyle was appointed the first Pastor. The first St. Boniface Church was erected on Tenth Street, between Main and Ferry, at a cost of \$7000.00. Next to it, on the same lot, a parochial school was built.

In 1863, the present St. Boniface Church was built by the Rev. Francis Deipenbrock on the corner of Ninth and North Streets. It is a spacious brick building of Gothic architecture, 155 x 60, and excluding tower and spire, cost \$28,762.00

When the building was finished in 1866, the Franciscan Fathers of the Province of St. John the Baptist were called into the diocese of Fort Wayne by its first Bishop, J. H. Luers, and given charge of St. Boniface parish. Fr. Venantius Arnold was the first Pastor, Fr. Wm. Gausepohl, the first assistant.

A school for boys was erected in 1883 by Fr. Daniel Heile on a lot adjoining the Church on North Street at a cost of \$7300.00. This building is now "St. Boniface Rectory", 318 North Ninth Street.

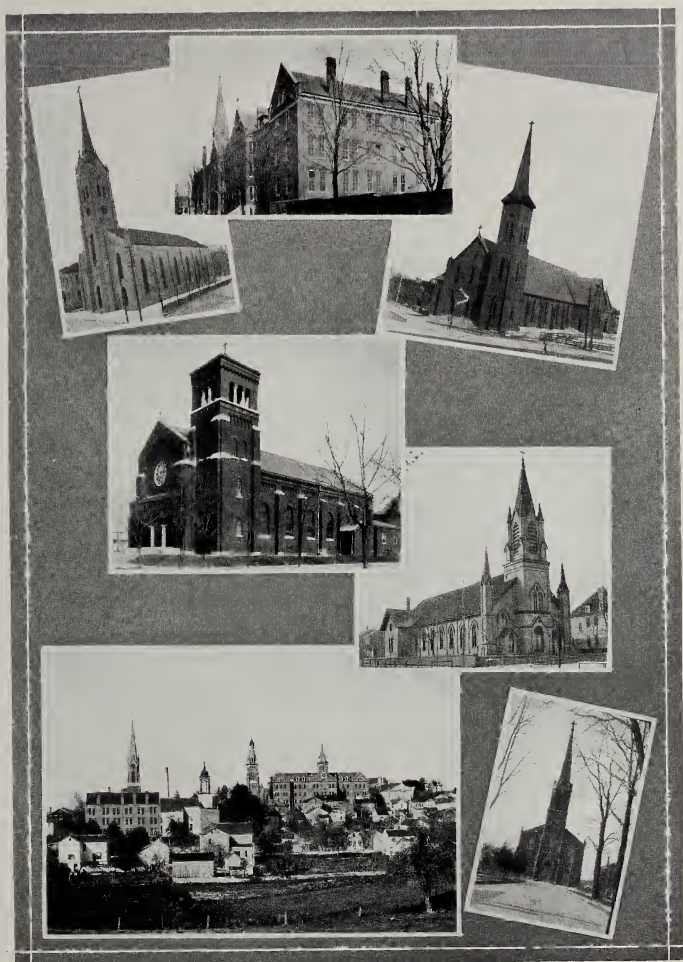
In 1885, a home for the Sisters of St. Boniface School was erected on the corner of Tenth and Ferry Streets at a cost of \$2500.00.

In the Summer of 1887 the tower and spire were completed at a cost of \$1887.00.

St. Boniface Church was consecrated September 24, 1899, by the Most Rev. Archbishop Martinelli, Apostolic Delegate to the United States. Fr. Lucas Gottbehoede was then pastor.

In 1903, Fr. Leonard Nurre took charge of the parish. During his pastorate the Golden Jubilee of the Foundation of the Parish was celebrated in October, 1904. The present teachers' home, on North Street, was purchased for \$12,000.00. A magnificent school and auditorium were built at a cost of \$27,000.00 and paid for in full when completed. The school was dedicated Sunday, April 25, 1909. The Boys' school, adjoining the church on the South, was remodeled and converted into the present St. Boniface Rectory. The parish has given 5 sons to the priesthood and 38 daughters to the religious state.

The following Friars served as pastors: Fr. Venantius Arnold, 1866-1870; Fr. Accursius Beine, 1870-1878; Fr. Agnellus Fisher, 1878-1883; Fr. Daniel Heile, 1883-1887; Pius Niehaus, 1887-1891; Fr. Ubald Webersinke, 1891-1892; Hilary Hoelscher, 1892-1897; Fr. Lucas Gottbehoede, 1897-1900; Fr. Francis de Paul Lotz, 1900-1903; Fr. Leonard Nurre, 1903-1912; Fr. Clementine



Holy Family Friary, Oldenburg, Ind.

St. Boniface's, Lafayette, Ind.

St. Lawrence's, Lafayette, Ind.

Holy Family, Oldenburg, Ind.

Sacred Heart, Calumet, Mich.

St. Joseph's, Escanaba, Mich.

St. Louis', Batesville, Ind.

Broermann, 1912-1913; Fr. Florian Briede, the present pastor, was appointed in 1913.

Friars residing at St. Boniface Rectory at present are Fr. Florian, pastor; Fr. Bartholomew Ohr, assistant; Fr. Ephrem Lieftuchter, chaplain of St. Elizabeth Hospital; and one lay-brother.

St. Lawrence Church

Lafayette, Indiana

IN 1895, the Rt. Rev. Bishop Rademacher, after carefully examining the situation of the steadily growing Catholic population in the northern part of Lafayette, entrusted the task of founding the much-needed parish to the Franciscan Fathers of St. John the Baptist Province. The following year, the church, school, and residence building was solemnly blessed and dedicated to St. Lawrence, Martyr.

Fr. Matthias Sasse, the first pastor, was appointed in 1896. He was succeeded by Fr. Theodore Stephen. Under the skillful management of Fr. Richard Wirth, successor to Fr. Stephen, the longed-for parochial residence became a reality.

Ten years later, Fr. Sigismund Pirron started the movement for a new church. His spendid work was continued by his successors, Friars Francis de Paul Lotz, Casimir Dietrich and Solanus Schaefer. During Fr. Solanus' administration the lots east of the rectory were purchased.

From 1914 to 1920, the two zealous pastors, Friars Oderic Lehmkuhle and Edward Leary, labored unceasingly to promote this new project of erecting a new church to accommodate the ever-increasing population. Fr. Bernadine Wissler, who next assumed charge of the parish, succeeded in making a profitable exchange of lots, and with the funds gathered by his predecessors, paid off the remaining debt of the parish, and strongly urged that work on the new church be delayed no longer.

To Fr. Alfred Hermann, however, was reserved the privileged responsibility of supervising the construction of the new edifice. After plans were officially approved by the Rt. Rev. Bishop and the Very Rev. Provincial, the work of construction was begun March 14, 1922.

Palm Sunday of the same year witnessed the solemn corner-stone laying of the new St. Lawrence Church, and on June 17 the dedication ceremonies took place.

Fr. Roman Kraemer followed Fr. Alfred as pastor. The present pastor is Fr. Adalbert Rolfes, under whose charge several notable improvements

have been added to the property, including an addition to the parsonage. Fr. Accurs Tonnes, chaplain of the Home for the Aged, also resides here.

St. Louis Church

Batesville, Indiana

THE origin of St. Louis Church dates back to the year 1867, when the German Catholics of Batesville met to formulate plans for the building of a new church. Two non-Catholics, Mr. H. Schoeder and Mr. J. Boehringer, donated the ground upon which the church was to be erected. For a short time the Franciscan Fathers of Oldenburg, Indiana, were in charge, but in the fall of 1868 the Rev. John Gillig, resident pastor at Greensburg, Ind., assumed the administration of the parish. Fr. Gillig began the construction of the new church, meanwhile conducting the divine services twice a month in a private residence.

In the year 1870 the Franciscan Fathers of Oldenburg, Ind., again took charge, and Fr. Louis Haverbeck was appointed pastor. Without much delay Fr. Louis brought about the completion of the church, and its solemn dedication in September, 1870. The following year, under the administration of the same Fr. Louis, witnessed the erection of St. Louis Parochial School. Following in succession are the names of the Rev. Fathers who since the time of Fr. Louis have served the parish as pastors: Friars Clement Steinkamp, Bernardine Holthaus, John B. Schroeder, Peter B. Englert, Nicholas Holtel, Martin Bauer, Leonard Nurre, Bartholomew Weiss, Solanus Schaefer, Clementine Broerman, Angelus Havertepe, Stephen Hoffman, Fulgence Meyer, Urban Freundt and Adalbert Rolfes. In the fall of 1923, the latter accomplished the erection of a new and beautiful school, which has an enrollment of 260 children. The Sisters of St. Francis of Oldenburg, Ind., are in charge of the school. The present pastor is Fr. Andrew Henz; Fr. Christian Studener is assistant and also attends to an outlying mission at St. Paul, Ind. St. Louis Parish numbers 300 families.

Holy Family Church and Monastery

Oldenburg, Franklin County, Indiana

THE town of Oldenburg was incorporated in 1836. Holy Family parish was originally in charge of secular clergy, who visited the scattered Catholics only periodically. The first resident pastor, the Rev. K. Schneiders, was appointed in 1838. Shortly after his appointment, 1844, the Rev. Francis Joseph Rudolph began the erection of a stone church, which was

consecrated in 1850; ten years later, he built a larger church, which was consecrated in 1862.

It was also through the influence of Rev. Francis Rudolph that Holy Family church was assigned to the Franciscan Fathers, who took charge, August 7, 1866, at the instance of the Rt. Rev. Bishop Saint Palais. The old stone church was remodeled into a monastery, and served as novitiate until 1889, when the theological studies were transferred to Oldenburg. The new and spacious monastery, built in 1895, still serves as house of theological studies.

In 1867, the Franciscan Fathers had charge of St. Louis Church, Batesville, Ind.; in the same year they founded the parish at Hamburg, Ind., which was transferred to the secular clergy in 1884. For five years, 1878-1883, they also administered to the Catholics at St. Maurice, Ind.

Holy Family parish has a membership of 200 families, while the school has an enrollment of 150 pupils. One Bishop, 11 Priests, and more than 50 Sisters are children of the parish. At the present time the Friary consists of 7 Fathers, 28 clerics, and 6 lay-brothers. The following Friars teach in the major seminary: Fr. Alexander Wilberding, Pastoral Theology; Fr. Rudolph Bonner, Ecclesiastical History; Fr. Hugo Staud, Moral Theology and Canon Law, Fr. Vigil Daeger, Sacred Scripture, Liturgy, and Patrology; Fr. Romuald Mollaun, Sacred Scripture, Dogmatic Theology and Homiletics; Fr. Louis Haverbeck, Lector Emeritus and Jubilatus.

The following Friars served as pastors of Holy Family Church: Fr. Nicholas Waechter, 1866-1869; Fr. Louis Haverbeck and Denis Abarth, 1869-1879; Fr. Peter B. Englert, 1879-1882; Fr. Pius Niehaus, 1882-1885; Fr. Athanasius Lingemann, 1885-1890; Fr. Lucas Gottbehoede, 1890-1891; Fr. David Kersting, 1891-1900; Fr. Chrysostom Theobald, 1900-1903; Fr. David Kersting, 1903-1920; Fr. Ephrem Lieftuchter, 1920-1921; Fr. Symphorian Weiner, 1921-1922; Fr. Prosper Stemann, 1922-1924. Fr. Alexander Wilberding, the present pastor and guardian, was appointed in 1924.

The Sisters of St. Francis, Third Order Regular, founded in Oldenburg through the instrumentality of the Rev. Francis Joseph, in 1851, have here their motherhouse, novitiate, college and academy. The Fathers attend to the spiritual needs of this community, the present chaplain being the Very Rev. Rudolph Bonner.



St. Joseph Parish

Escanaba, Mich.

THE first missionaries to visit Escanaba were the Redemptorist Fathers. The earliest definite record of a priest officiating within the present city limits is that of Father Joseph Keenan, who celebrated Holy Mass in a boarding house of the North Western Railroad Company. Bishop Baraga appointed Fr. Duroc as pastor to Escanaba, and with him the little congregation moved to a tiny frame church in autumn, 1869.

In the following year, Fr. Langner built the rectory, after the completion of which the question of a new church was given attention. In the meantime, services were held in the original little church. The dedication of the new edifice took place December 8, 1873, the Rt. Rev. Ignatius Mrak performing the ceremony. In 1883, Bishop Vertin assigned the parish to the Franciscans of the Province of St. John the Baptist, Cincinnati, Ohio.

To Fr. Eugene Buttermann, O. F. M., is given credit for the "little green school," dear to the hearts of the first Catholic pupils of the parish. In September, 1884, the school opened its doors under the supervision of the School Sisters of Notre Dame. At the time of its foundation, the regular attendance was 480 pupils. A Sisters' residence was built by Fr. Francis Lings, successor to Fr. Eugene.

In 1914, the dear old green school was destroyed by fire. Immediately preparations for a new school were begun—one that might compete with any modern school. This structure was erected under the pastorate of Fr. Julius Henze. It is a three-story brick building, embracing, besides kindergarten and the grammar school grades, also a well-regulated and up-to-date High School, the pride of the parish. A faculty of 18 nuns, Sisters of Notre Dame, conduct both the grammar school and the high school.

The following Friars served as pastors: Fr. Eugene Buttermann, 1883-1890; Fr. Francis Lings, 1890-1898; Fr. William Gausepohl, 1898-1901; Fr. Bede Oldegeering, 1901-1903; Fr. Eusebius Wagner, 1903-1906; Fr. Julius Henze, 1906-1918; Fr. Francis Xavier Buschle, 1918-1920; Fr. Erasmus Dooley, 1920-1922. The present pastor, Fr. Bertrand Labinsky, was appointed in 1922.

St. Joseph Church is the mother-church of all Catholic parishes in the city of Escanaba. The following Friars are assigned to St. Joseph Church: Fr. Bertrand Labinsky, pastor; Fr. Daniel Linfert, Fr. Fabian Koerner, Fr. Mathias Heile, assistants.

In Houghton and Keweenaw Counties, Michigan

IN July, 1890, Bishop Vertin transferred the pastorate of St. Joseph Church, Hancock, Houghton County, Michigan, from secular administration to the Franciscan Fathers of St. John Baptist Province. Fr. Peter Alcantara Welling attended the spiritual needs of this parish until Aug. 1, 1890, when Fr. Francis Solanus Schaefer was appointed the first resident pastor. The Order held this parish but one year, during which time the Fathers also served the parish of St. Francis Assisi, Dollar Bay, Mich.

Sacred Heart Church, Calumet, Michigan

Founded by Rev. Edward Jacker in 1868, this parish was administered by the secular clergy until Nov. 30, 1890. On Dec. 1, 1890, the parish was taken over by the Franciscan Fathers of Cincinnati, Ohio. Fr. Peter Alcantara Welling, residing at Hancock, Mich., was appointed pastor until August, 1891, when Fr. Hilary Hoelscher was assigned to the place as pastor and superior. He was assisted by Fr. Peter, through whose efforts a parochial school was completed in the fall of 1891.

During the pastorate of Fr. Peter Welling, a magnificent modern church was erected, and dedicated to the Sacred Heart of Jesus, October 16, 1898, by Bishop Vertin. Fr. Sigismund Pirron's administration was made memorable by the erection of the present High School, in 1902, and a Sisters' residence, in 1906. The Golden Jubilee of the parish, for which Fr. Basil Henze organized a special Jubilee Society to defray the expenses incident to the celebration of the event, took place in July, 1918.

Following is a list of the pastors of Sacred Heart Church, in the order of their tenure of office: Friars Peter Alcantara, 1890-1891; Hilary Hoelscher, 1891-1892; Pacific Winterheld, 1892-1894; Lawrence Long (died a few days after his appointment); Angelus Hafertepe, 1894-1895; Peter Alcantara, 1895-1899; Sigismund Pirron, 1899-1907; Casimir Dietrich, 1907-1909; Herculan Zeug, 1909-1911; Bede Oldegeering, 1911-1915; Basil Henze, 1915-1920. The present pastor, Fr. Julius Henze, was appointed in 1920. The following compose the community at Sacred Heart: Fr. Julius Henze, pastor; Fr. Gabriel Linfert, assistant; Fr. Dunstan Leary, missionary of Keweenaw County, and Bro. Cleophas Theurer, lay-brother.

Catholic Missions of Keweenaw County, Mich.

Under this heading are included the Missions of Delaware, Central, Copper Harbor and Eagle River.

The first Mission church in the County, **Holy Redeemer Mission**, Eagle Harbor, Mich., was founded in 1847 by Bishop Baraga. In 1854 a church

was built by Fr. H. L. Thiele. The above named missions were taken care of by Fathers stationed at this place.

The **Immaculate Conception Mission**, at Mohawk, was attended to by the Fathers from Eagle Harbor until 1905. In September of the same year Fr. Alban Schneider bought a small church and dedicated it to the Immaculate Conception.

St. Joseph Mission at Gay, Mich., was founded by Fr. Alban Schneider in 1905. The present church was completed and dedicated to St. Joseph in 1915.

Sacred Heart Church

Peoria, Illinois

IN 1878, the Most Rev. Archbishop Spalding invited the Capuchin Fathers, who had a parish in Metamora, Illinois, to organize a new parish in Peoria. In October of the same year, Father Anthony, O. M. Cap., the first pastor, secured the Mathew Griswold property at the corner of Madison and Fulton Streets for \$20,000. The Griswold residence was used as a church and parsonage. On October 6, 1879, the corner-stone of the first church, a frame structure, was laid, and was dedicated, January 1, 1880. A school and priests' residence were also built. The Capuchin Fathers had charge until 1893. By their zeal and devotion they laid the foundation of a very flourishing parish.

In 1893, the Capuchin Fathers left Peoria, and the parish was placed in charge of the Franciscan Fathers of the Province of St. John the Baptist, Cincinnati, Ohio. Fr. Pius Niehaus was the first Franciscan pastor. In 1903 Fr. Anthony Heithoff assumed charge. During his pastorate the present edifice was erected, a beautiful stone structure built in Romanesque style. The present pastor is Fr. Benjamin J. Oehler; Fr. Alcuin Kammer is the assistant.

Sacred Heart School, with an enrollment of 110 children, is conducted by the Sisters of St. Francis, Milwaukee, Wisconsin.

The Friars of Sacred Heart parish have also under their charge St. Francis Hospital. Father Pius Bachler is the present chaplain.

Following is a list of former pastors; Fr. Pius Niehaus, 1893-1894; Philibert Allstaeter, 1894-1897; Edmund Klein, 1897-1903; Anthony Heithoff, 1903-1911; Caspar Matz, 1911-1912; Diomedea Pohlkamp, 1912-1917, Ildephonse Gast, 1917-1924; Generose Stronk, 1924-1925.

St. Boniface Church

Peoria, Illinois

ST. BONIFACE Church was founded in 1881, the first pastor being the Rev. Fr. Van Schwedler, who administered the parish for eleven years. The first church was a small frame structure, measuring 78 by 38 ft. A small school, begun in the same year, was opened, in 1882, with an enrollment of 80 pupils.

In 1892, the Rt. Rev. Bishop Spalding committed the parish to the care of the Franciscan Friars of the Cincinnati Province. During the administration of the Franciscan pastor, Fr. Nicholas Holtel, 1892-1895, the present church was erected, and dedicated in 1895. In 1917, during the pastorate of Fr. Eusebius Wagner, a new school was completed and blessed.

On June 29, 1924, a cyclone damaged the main tower and church building to the extent of \$17,000, but, happily, this loss was covered by insurance. At present the parish numbers 420 families, while the school, which is in charge of seven Benedictine Sisters, of Nauvoo, Ill., has an enrollment of 280 children.

The following Friars reside at St. Boniface Rectory: Fr. Silas Lichtefeld, pastor; Fr. Firmin Oldegeering, assistant pastor; and Fr. Raymund Mulligan, chaplain of the Home of the Good Shepherd and of the State Hospital for the Insane.

Following is a list of Franciscans who served as pastors of St. Boniface: Friars Nicholas Holtel, 1892-1895; Aloysius Kurtz (a few months); John Capistran Heitmann, 1895-1899; Gregory Fangmann, 1899-1900; Berard Haile (a few months); Eugene Buttermann, 1900-1906; Prosper Stemmann, 1906-1912; Justin Welk, 1912-1914; Francis Solanus Schaefer, 1914-1915; Eusebius Wagner, 1915-1917; Bertrand Labinsky, 1917-1921. The present pastor, Fr. Silas Lichtefeld, was appointed in 1921.

St. Anthony Parish

Streator, Illinois

ST. ANTHONY parish, Streator, Illinois, was founded about June, 1881, by Fr. Pacific Winterheld, O. F. M. In August, 1881, he was succeeded by Fr. Philip Rothman. The church was completed in the fall of 1882, but destroyed by fire, January 21, 1883. The fall of 1883 witnessed the erection of the second church, which, ten years later, December, 1893, met the fate of the first, under the pastorate of Fr. Dominic Meier. The present edifice was begun January, 1897, and dedicated July 3, 1898. Father Dominic was

pastor for twenty-seven years. In 1914, he was succeeded by Fr. Bernardine Wissler. Fr. Leander Schell succeeded in 1919. The present pastor, Fr. Casimir Diedrich, took office in 1924.

A school was built across from the church in 1888. In 1894, the old building was remodeled and an annex erected. Besides the class rooms, the school contains the society rooms, club rooms, and a spacious auditorium. The attendance at the school ranges from 150 to 200 pupils. The auditorium seats 800 people.

The first parochial residence was built in 1888. This building was to give way to the school annex, and, therefore, in 1891, a house beside the church was bought and remodeled. In 1911 the present commodious structure was erected on this site. The members of this Friary are: Fr. Casimir Dietrich, Fr. Bede Oldegeering, chaplain at the hospital and Fr. Marcelline Schroeder, pastor of the mission, Cornell, Ill.

The Sisters of St. Francis, whose motherhouse is at Oldenburg, Indiana, are the teachers of the school. They took charge in the year 1888.

St. Patrick Parish

Minonk, Illinois

IN 1865 the Catholics of Minonk, Ill., who had been attending the church at El Paso, erected their own church in the southwestern part of the town. They had no resident pastor until 1878, when the Franciscan Fathers of Cincinnati, Ohio, took charge of the parish, Father Pacific being appointed the first pastor.

In 1880 the site of the present church property was purchased. The old church was moved there, and a pastoral residence built. The congregation grew rapidly, and 1881 found the church too small. An addition was built, the interior improved and a gallery erected for the accommodation of the choir. A parochial school was also built in the same year.

The year 1890 found the congregation in a flourishing condition. A new church was now a matter of necessity. Father Innocent, the pastor, called for subscriptions. His success was phenomenal, and within two years he had sufficient funds to begin the erection of the present church, which is far superior to any in Woodford County. Excluding the large cities, it compares in grandeur and durability with any church in Illinois.

The present school, which was erected in 1905, is a beautiful structure of glazed brick, consisting of four class-rooms and an auditorium.

From 1884 until 1921, the following Friars, all of whom are still held in high esteem, labored untiringly as pastors of St. Patrick's: Friars Ignatius

Wilkins, Eberhard Huelsman, Isidore Veerkamp, Maurice Ripperger, Bertrand Labinsky, Bede Oldegeering and Generose Stronk.

The present pastor, Fr. Edward Leary, who was appointed in 1921, replaced the old rectory with a modern structure. Fr. Stanislaus Tomczak is the present assistant pastor.

The neighboring outmissions of St. John Evangelist, Benson, Ill., and St. Joseph, Roanoke, Ill., are attached to Minonk. Fr. Oscar Fries administers to both parishes.

The total number of souls is about 1150.

St. Mary Church

Bloomington, Illinois

THE beginning of St. Mary parish can be traced back to the year 1867, when the Rev. W. J. Reeves, pastor at Wapella, Ill., held services for the German Catholics in an old school-building near Holy Trinity Church. In 1869, during the pastorate of Rev. J. Nettstraetter, a little frame church was erected. His successor, Rev. W. Schreiber, became the first resident pastor in 1877, when St. Mary assumed the status of a regular parish.

In 1881, the Rt. Rev. Bishop Spalding of Peoria proffered the administration of St. Mary parish to the Franciscan Friars of Cincinnati. Fr. Pius Niehaus was the first Franciscan pastor. The present church was established in 1886, during the incumbency of Fr. Hilary Hoelscher, at the cost of \$28,000. The basement of the little frame church served as a school until the completion of the new church, after which time the old church was remodeled and enlarged for the purpose of Catholic education. The present school and parsonage were built during the administration of Fr. Pacific Winterheld, the former in 1902, and the latter in 1907. The first teachers at St. Mary school were the Ursuline Sisters from Louisville, Ky. From 1883 till 1888, Mr. A. A. Rothmann served as teacher and organist. Since 1888 the school has been in charge of the Sisters of St. Francis, Oldenburg, Ind. St. Mary parish numbers 300 families.

The following Friars served as pastors: Fr. Pius Niehaus, 1881-1882; Fr. Eberhard Huelsmann, 1882-1883; Fr. Philip Rothman, 1883-1884; Fr. Hilary Hoelscher, 1884-1888; Fr. Daniel Heile, 1888-1889; Fr. Clement Steinkamp, 1889-1895; Fr. Pacific Winterheld, 1895-1912; Fr. Guido Stallo, 1912-1918; Fr. Julius Henze, 1918-1920; Fr. Adam Schalk, the present pastor, was appointed in 1920. Since 1891 the Friars stationed at St. Mary Church have had charge of Colfax, Ill., and have also served as chaplains of St. Joseph Hospital since its foundation, in 1883. Sacred Heart Church, Farmer City, Ill., was under their administration for eight years, 1883-1891.

The following Friars reside at St. Mary Rectory: Fr. Adam Schalk pastor; Fr. Venantius Stephan, assistant and chaplain; Fr. Alban Schneider, pastor of St. Joseph Church, Colfax, Ill.

St. Mary Church

Metamora, Illinois

THE parish of St. Mary, Metamora, Woodford Co., Ill., was organized by the Rev. Father Derters, 1863. In the beginning, services were held in the court-house, the same building in which, a few years previous, Abraham Lincoln practiced law. In 1864 the parishioners erected a church and dedicated it to Our Lady of Sorrows.

From 1864-1866 Redemptorist Fathers from Chicago paid monthly visits to Metamora, to administer to the spiritual needs of the faithful. During the course of the latter year, secular priests again took charge of the parish and served it till July, 1877, when the late Rev. John Spalding, first Bishop of Peoria, transferred it to the Capuchins of Cumberland, Md. The Capuchin Fathers served the parish zealously during the 17 years of their administration; they enlarged the church, built a convent and a combination school and Sisters' house.

In 1894, the Franciscans of St. John Baptist Province took charge of the parish, the present Provincial, Very Rev. Edmund Klein, acting as the first pastor. In August, 1910, the convent was destroyed by fire. In a short time the present Rectory, a picture of neatness and simplicity, rose out of the ashes of the old. For a short time the parsonage served as a study-house for the clerics of the Province. It is still a retreat house for members of the Province.

As early as 1870 an attempt at founding a parochial school was made. In 1878 the Ursuline Sisters of Louisville, Ky., were obtained as teachers in the new school which was built that year. After many years of faithful service, the Ursulines left Metamora; since their departure, the school is under the very capable management of the Sisters of St. Francis of the Immaculate Conception, Peoria, Ill. In 1923, the old school, having outgrown its usefulness, was torn down, and a modern building now stands in its place.

Following is the list of pastors of this parish: Friars Edmund Klein, 1894-1897; Leopold Osterman, 1897-1898; Eugene Butterman, 1898-1900; Otto Ziegler, 1900-1904; Lucas Gottbehoede, 1904-1906; Eugene Butterman, 1906-1908; Otto Ziegler, 1908-1911; Frank de Paul, 1911-1912; Eusebius Wagner, 1912-1915; Christian Studener, 1915-1918; Charles Schoeppner, 1918-1919; Frank de Paul, 1919-1922; Generose Stronk, 1922-1924.

Four Fathers and two lay-brothers constitute this Franciscan community:



Sacred Heart, Peoria, Ill.

St. Mary's, Bloomington, Ill.

St. Anthony's, Streator, Ill.

St. Anthony's Rectory, Streator, Ill.

St. Boniface's, Peoria, Ill.

St. Mary's, Bloomington, Ill.

St. Patrick's, Minonk, Ill.

St. Mary's, Metamora, Ill.

Fr. Alphonse Wilberding, superior and pastor; Fr. Eugene Butterman; Fr. Caesar Kron, pastor at Lourdes, Ill; and Fr. Michael Dunn, pastor at Washburn, Ill.

St. Monica Church (colored)

Kansas City, Mo.

EARLY in 1910, Rt. Rev. Bishop Hogan requested the Franciscan Fathers to take up missionary work among the colored people of Kansas City, Mo. Fr. Cyprian Sauer, to whom the work of organizing a parish was committed, found thirty-five Catholics and promptly established a temporary chapel in St. John School. October 16, 1910, St. Monica Mission for the colored people was formally opened at 17th Street and Lydia Ave. Two frame cottages were used as church and school. Three years later, 1913, a substantial brick structure, consisting of church, school, and Sisters' residence, was erected, and solemnly blessed by the Rt. Rev. Bishop Thomas Lillis, D. D., on October 26, in the same year. The new building was made possible through the liberal donations of friends, and especially through the generosity of Mother Katherine Drexel and her Sisters of the Blessed Sacrament, who contributed \$8,000 to the building fund. Under Fr. Cyprian's administration, the little mission made encouraging progress, and many converts were received into the Church.

July 17, 1923, Fr. Cyprian was transferred to Louisville, Ky., where he became pastor of St. Peter Claver parish (colored). Fr. Constantine Schaaf, the organizer and pastor of St. Peter Claver parish, succeeded Fr. Cyprian as pastor of St. Monica parish, Kansas City, Mo. Upon the recommendation of Fr. Constantine, the Rt. Rev. John Ward, D. D., Bishop of Leavenworth, Kansas, established a mission for the colored Catholics on the Kansas side of Kansas City, many of whom were at this time attending St. Monica parish, on the Missouri side.

Thanks to the pastoral activities of both Frs. Cyprian and Constantine, St. Monica parish developed into a most promising congregation. Since the opening of the first school, the attendance has increased from 50 to 197 pupils.

St. Francis Church

Kansas City, Mo.

THE Rev. William McCormick, under the administration of Bishop Jos. Hogan, founded the first parish in East Bottoms. A small, wooden church was built between North Chestnut and Montgall Avenues in 1877. In 1893, Fr. Leo Bruenner, of the Sacred Heart Province, St. Louis, took charge.



St. John Baptist's, Dover, Mo.

Our Lady of Sorrows School, Kansas City, Mo.

St. Anthony's, Odessa, Mo.

St. Francis', Kansas City, Mo.

St. Boniface's, Corder, Mo.

St. Joseph's, Concordia, Kan.

Immaculate Conception, Higginsville, Mo.

Our Lady of Sorrows, Kansas City, Mo.

The spiritual welfare of the parish was placed under the care of the Franciscans of St. John the Baptist Province, Cincinnati, Ohio, a short time after Fr. Leo's arrival.

Fr. Matthew Schmidt is recognized as the real founder of the parish, for it was under his supervision that the church was removed to its present site, a school and rectory built, and a large piece of property purchased.

Upon the death of Fr. Matthew, in 1903, Fr. Agnellus Rom was appointed pastor. The disastrous flood of 1903 ruined the parochial buildings, but soon after the flood the people began the work of reconstruction, and in a few years the parish was flourishing again.

In 1910, Fr. Agnellus was succeeded by Fr. Angelus Hafertepe, whose successor, in 1914, was Fr. Samuel Gelting. Under the guidance of Fr. Willibrord Zieverink, who became pastor in 1916, the school was remodeled to accommodate four hundred children, and a residence for the School Sisters was purchased. Hard labor and constant worry undermined his health, and he died, February 3, 1921.

Fr. Damian Sander, his assistant, now became pastor and continued the good work of Fr. Willibrord. Realizing that the old church was too small, and in such a ruined condition that to repair it was impossible, he undertook the building of a new church. Ground was broken during Easter Week, 1923, and on June 29, the Rt. Rev. Thomas F. Lillis placed the corner-stone. Jan. 4, 1925, nine months after the project was undertaken, the new church, a handsome structure of dark limestone in the Lombardy Romanesque style, was dedicated.

In spite of the different nationalities in the districts, the people, thanks to Fr. Damian, are as one in their work for the betterment of the parish.

Fr. Callistus Solbach is assistant to Fr. Damian.

Church of Our Lady of Sorrows

Kansas City, Mo.

PRIOR to the year 1890, all German Catholics of Kansas City, Mo., attended divine services at the Church of Sts. Peter and Paul, Ninth and McGee Streets. In consequence of the rapid increase of the population, the many German Catholics residing in the southwestern part of the city petitioned the Rt. Rev. Bishop J. J. Hogan for permission to establish a parish in a more convenient location. His Lordship proffered the task of organizing a new parish to the Franciscan Fathers of Cincinnati, Ohio, who were then established in Kansas City, Kansas. The first services were con-

ducted in a two-story brick building, 829 Southwest Boulevard, which served as church and school. Friars John Wellinghoff, Stephan Hoffman, and Fr. Kurz, all of Kansas City, Kansas, alternated in attending to the new mission. Fr. Aloysius must be recongized as the real organizer of the parish, 1890.

Upon the advice of the Rt. Rev. Bishop Hogan, a piece of property was purchased at the southwest corner of Twenty-third St. and Baltimore Ave. The work of construction on the new combination school and church building progressed so rapidly that the blessing of the corner stone could take place as early as March 8, 1891, and the ceremony of dedication on November 15, of the same year. Fr. Daniel Heile, 1891-1893, was the first resident pastor.

During Fr. Bernardine's administration, 1899-1912, the parish property, with all its buildings, was sold to the Terminal Company, which at the time was planning the construction of a new Union Station. Fortunate as the sale of the property seemed to be, it placed new burdens on the parish; these, however, were promptly and generously met by the parishioners. Fr. Bernardine acquired new property on the northwest corner of Twenty-sixth and Locust Streets, where a large, substantial combination church and school building was erected. The new edifice was solemnly dedicated on the feast of Our Lady of Sorrows, September 15, 1907, by the Rt. Rev. Bishop Lillis. The construction of a new Friary was also completed at this time.

Under the administration of the present pastor, Fr. Richard Wurth, the project of a new and more beautiful church was brought to a happy consummation. The corner-stone for the present structure was blessed on July 30, 1922. The solemn dedication, with Pontifical High Mass and sermon by the Rt. Rev. Bishop Lillis, took place on September 16, 1923.

The following Friars are stationed at the monastery of Our Lady of Sorrows: Fr. Richard Wurth, guardian and pastor; Fr. Constantine Schaff, vicar, and pastor of St. Monica Church (colored); Fr. Humbert Wehr, pastor of Holy Family Church, Leeds, Mo., and chaplain of the Orphans' Home. The Friars also have charge of St. Theresa Academy, the City Hospital, the German Hospital, the Tubercular Hospital at Leeds, Mo.

The following Friars served as pastors of Our Lady of Sorrows Parish: Fr. Daniel Heile, 1891-1893; Fr. Aloysius Kurz, 1893-1894; Fr. James Archinger, 1894-1895; Fr. Stephen Hoffman, 1895-1899; Bernardine Wissler, 1899-1912; Fr. Francis de Paul Lotz, 1912-1918; Fr. James Archinger, 1918-1920. The present pastor, Fr. Richard Wurth, was appointed in 1920.

Catholic Missions

Lafayette Co., Missouri

St. Boniface Church, Corder, Mo.

THIS Mission, about five miles northeast of Higginsville, is the oldest of the Missions, the church, a frame structure, having been erected by the Rev. Michael Ryan in 1885. Since 1892 the Franciscan Fathers have been in charge. After Higginsville had been made a pastoral residence by the provincial chapter of 1905, the Corder Mission was attended to by the pastors of Immaculate Conception Church, Higginsville. The provincial chapter of 1925 attached three other missions to Corder, and on January 1, 1926, appointed Fr. Simeon Fielder pastor. Corder has but 10 Catholic families.

The successive pastors were: Friars Kilian Roth, Appollinaris Grabher, Maurice Ripperger, Casimir Dietrich, Polycarp Van Mourik, Cletus Zembrodt, Othmar Studener, Joachim Mark, Pauline Kranz.

St. John Baptist Church, Dover, Mo.—11 miles north of Higginsville, has the largest membership, about 22 families. The church building, originally a Presbyterian church, is a brick structure dating back to 1858. The church was renovated by Fr. Candidus Mertens, in 1905, and dedicated in the same year under the patronage of St. John Baptist. In 1919 Fr. Titus Gehring installed a high-altar at the cost of \$1000. In 1924 Fr. Philip Matuska installed art-glass windows. In 1925 two rooms were added to the rear of the Church, which serve as office and sleeping quarters for the priest. A cemetery was secured during the administration of Fr. Titus, in 1914. The successive pastors were: Friars Candidus Mertens, Cyprian Sauer, Marcellin Schroeder, Edwin Auweiler, Polycarp Van Mourik, Martin Hoeft, Titus Gehring, Egbert Fisher, Philip Matuska, and Simeon Fiedler.

St. Joseph Church, Concordia.—14 miles southeast of Higginsville, originally a Lutheran church, was purchased, April, 1901, and dedicated on June 9, 1901, by the Most Rev. J. L. Glennon, D. D. With Fr. Candidus, 1905, begins the list of regularly appointed pastors for this Mission. He was succeeded by the same Friars Minor who served the Dover Mission.

St. Anthony Church, Odessa.—16 miles west of Higginsville, erected by Father Ryan, 1885, was destroyed by a cyclone in 1886. Construction of the present church, a frame building, was begun by Fr. Candidus in the spring of 1906, and dedicated, February 17, 1907, the Very Rev. Chrysostom Theobald, Provincial, officiating. The pastors who succeeded Fr. Candidus were those enumerated for the Missions of Dover and Concordia.

Immaculate Conception Church

Higginsville, Mo.

THE beginning of Immaculate Conception parish dates back to the year 1875, when the scattered Catholics were organized into a congregation by the Rev. Edward Hamill, pastor of Lexington. In 1878 the Rev. J. J. Lilly built the first church in the northwestern part of the city, at the corner of Boggs and Washburn Streets. His successor, the Rev. Francis Curran, built a small residence at Higginsville, and from this center attended to the spiritual needs of Catholics at Corder, Odessa, Sweet Springs, and the inmates of the Confederate Soldiers' Home. The church and school having been destroyed by fire during the pastorate of the Rev. Norbert Groth, C. PP. S., in 1888, the congregation was without regular services until August, 1892, when the Franciscans of the Cincinnati Province, in response to an appeal from the Rt. Rev. J. J. Hogan, D. D., Bishop of Kansas City, assumed charge. The foundation for a new church at Broadway and Hay Streets was laid in June, 1892, by Fr. Boniface Niehaus, and the corner-stone laid on October 22, of the same year. During the pastorate of Fr. Lawrence Long the building was completed, and dedicated, November 9, 1893, under the patronage of the Immaculate Conception of the Bl. Virgin Mary, the Rt. Rev. J. J. Hogan, D. D., officiating. The edifice is 90 ft. long, 42 ft. wide, with a steeple 100 ft. high.

Fr. Kilian Roth, who assumed charge of the parish, August 20, 1899, purchased two lots at the southwest corner of Broadway and Hay Streets, on which a school building was erected in 1905, and dedicated, November 13 of the same year, by the Rt. Rev. Thomas F. Lillis, D. D., Bishop of Leavenworth, Kansas.

Fr. Appollinaris Grabher, O. F. M., who succeeded Fr. Kilian in 1910, purchased two acres of land, a mile and a half east of the church, for a cemetery site, which was blessed in November of the same year.

The pastors, in the order of their tenure, were: the Revs. Edward Hamill, Otto J. S. Hoog (1875); Thomas Cooney (1876-78); J. J. Lilly (1878-1880); Francis Curran (1880-1882); Michael J. Ryan (1882-85); Norbert Groth, C. PP. S., (1885-89); Friars Aloysius Kurz, Boniface Niehaus (1892-93); Lawrence Long (1893-94); Bernardine Wissler (four months); Francis de Sales Stueremberg (1894-99); Kilian Roth (1899-1910); Appollinaris Grabher (1910-15); Casimir Deitrich (1915-1917); Polycarp VanMourick (ten months); Cletus Zembrodt (1918-1922); Othmar Studener (six months); Joachim Markus (1922-1925); Paulinus Kranz, pastor since 1925.

St. Anthony Parish

Wichita, Kansas

ON the first Sunday of September, 1887, the first church, then called St. Boniface Church, was dedicated by the Rev. Father Loevenich. The Rt. Rev. Bishop Hennessy, desirous of having a religious Order in his episcopal city, invited the Franciscans of the Cincinnati Province to take charge of this parish. Fr. Athanasius Lingemann was appointed the first Franciscan pastor, arriving in Wichita in February, 1890. In a very short time he gained the confidence of the Rt. Rev. Bishop in such a measure that he was appointed the first Vicar General of the Diocese of Wichita.

Fr. Charles Schoepner succeeded Fr. Athanasius, who died June 23, 1895. During his pastorate the new church was erected and dedicated to St. Anthony of Padua, a monument to the untiring zeal of Fr. Charles. Fr. Charles remained pastor of St. Anthony's parish until August 10, 1914, when he was succeeded by Fr. Alfred Herrmann.

For seven years Fr. Alfred worked faithfully, perpetuating his memory in the history of the parish by building a new school and rectory. Fr. Alfred left Wichita in September, 1921, when he was succeeded by Fr. Osmond Braun, the present pastor. During the last four years, more than \$15,000.00 have been expended to remodel and beautify the present parish buildings, a tribute to the generosity of the people.

Intimately connected with the history of the parish are the following Friars: John Wellinchoff, Nicholas Holtel, James Archinger, Engelbert Hommerich, Apolinaris Grabber, Caspar Matz and Innocent Middlestaedt. The present assistant is Fr. John Kiefer, who came to Wichita in August, 1920.

St. Anthony Church

Garden Plain, Kansas

LONG before any definite steps had been taken to organize a parish here, the officials of the diocese realized that Garden Plain, Kans., 20 miles west of Wichita, was an ideal location for a Catholic congregation.

Rt. Rev. Bishop J. J. Hennessy visited Garden Plain in 1900, and on March 29, purchased some land for the new parish. Seven families formed the nucleus of the now flourishing parish of ninety-seven families.

Under the supervision of the late Rt. Rev. Msgr. B. Schmehausen, V. G., the first church was completed, May 1, 1901. Bishop Hennessy solemnly blessed the church and dedicated it to St. Anthony of Padua.



St. Edward's, Carlsbad, N. Mex.

St. Anthony's, Garden View, Kan.

St. Anthony's, Wichita, Kan.

St. Monica's, Kansas City, Mo.

Children of St. Monica's Parish, Kansas City, Mo.

This occasion marked the coming of the Franciscan Fathers to this community. Fr. Alexius Centner was appointed the first pastor, remaining in charge for seven years. During his pastorate the growth of the parish necessitated an addition to the church building.

Fr. Clarence Meyer, the second pastor, remained one year. Fr. Florian Briede, his successor, was pastor from 1908-1911. During his incumbency, in 1909, a new school was built, containing two class rooms and an auditorium. This school is in charge of the Sisters of St. Francis, of Oldenburg, Ind., and is attended by ninety-two children. From 1911-1921, Fr. Silas Lichtefeld was pastor. In 1916 he erected a fine modern rectory. Fr. Polycarp, the present pastor, arrived in September, 1921.

The Rt. Rev. A. J. Schwertner, Bishop of Wichita at this time, realized the urgent need of a larger church, but the conditions for building were very unfavorable. Emerging from the severe financial depression of recent years, the parish is now looking forward to the fulfillment of its fondest hope—the celebration of the silver jubilee of the parish and of its administration by the Franciscan Fathers, who are now beginning the structure of a new and beautiful edifice.

St. Anthony Parish

Kansas City, Kansas

ON April 7, 1886, the Very Rev. Jerome Kilgenstein, O. F. M., Provincial of the Franciscans and the Very Rev. Luke Gottbehoede, O. F. M., purchased a site on the southeast corner of Seventh Street and Barnett Avenue. Special services for the German Catholics were held at first in St. Mary Church. The Franciscans enjoyed the hospitality of the Very Rev. Anthony Kuhls until November of the same year, when the German Catholics dedicated their new building to the great wonder-worker, St. Anthony.

Owing to the growth of the new parish, a basement church was begun in the year 1889. In 1904, work was begun on the superstructure over the basement, which was carried out in native stone in beautiful Romanesque style of architecture. The church has a seating capacity of more than nine hundred, and is considered one of the most beautiful edifices in the state. In 1924, the interior was frescoed at great cost and is one of the first churches of this country to be carried out successfully in the Beuronese style of decoration.

The original brick veneer church had served during these years as parochial school, and having outlived its usefulness, made way in 1925 to a

modern eight-grade school, built in the Spanish renaissance. The parish plant is complete in every respect: a beautiful church, modern school, Sisters' house and rectory, situated in the heart of Kansas City.

The pastors of St. Anthony Church and the term of their pastorate are as follows:

Friars Guido Stallo, founder of the parish, and pastor from 1886 until 1888; Aloysius Kurtz, (1888-1893); Daniel Heile, (1893-1903); Alfred Hermann, (1903-1906); Leo Molengraft, (1906-1910); Sigismund Pirron, (1910-1916); Maurice Ripperger, (1916-1921); Rev. Bertrand Labinski, (1921-1922); Francis de Paul Lotz, (1922-1923).

Fr. Timothy Brockman, the present incumbent, was appointed pastor upon the death of Father Francis, which occurred in 1923; Fr. Bonaventure Kilfoyle is assistant pastor.

St. Margaret Hospital and St. Bridget Church are also attended by the Franciscan Fathers of St. Anthony's parish. Fr. Hermenegild Eilerman is chaplain of the hospital and Fr. Apollinaris Grabher, pastor of St. Bridget parish.

St. Bridget Church

Kansas City, Kansas

ST. BRIDGET, at present known as the West Bottoms' Mission Church, formerly served one of the most active and promising cogregations in the city. But since 1903, when a devastating flood struck the West Bottoms, causing an exodus from this locality to other parts of the city, St. Bridget lost its status as a parish and became a Mission in charge of the Franciscan Fathers of St. Anthony parish, Kansas City, Kansas. Fr. Apollinaris Grabher is now pastor in charge.

Church of Our Lady

Kansas City, Kansas

THE Church of Our Lady is a mission for the colored Catholics of Kansas City, Kansas. At the invitation of Rt. Rev. Bishop John Ward, the Very Rev. Edmund Klein, O. F. M., took over the organization of the new mission and in February, 1924, the chapter sent Father Angelus Schaefer, O. F. M., to begin the work. The first divine services were held in a store-room at Tenth and Walker Streets on Easter Sunday, April 20, 1924. In the



St. Anthony's, Kansas City,
St. Mary's, Kansas City,
St. Anthony's School, Kansas City,
St. Joseph's, Olpe,
St. Margaret's, Maydale,
 KANSAS.

following months a permanent establishment was purchased and arranged for church and school. The school was opened in September, 1924, with an enrollment of thirty-five pupils, half of whom were non-Catholics. Two women of the parish, former school teachers, volunteered to teach for a nominal salary. The school was dedicated by Bishop Ward on December 21, 1924.

The parish, which began with forty-seven parishioners, now numbers 112 practical members. The present enrollment of school children totals fifty.

Sacred Heart Church

Emporia, Kansas

SACRED HEART PARISH, Emporia, Kansas, was begun as a Mission from Osage (now St. Paul), Kansas, by the Rev. J. Perrier, in March, 1872, the original congregation consisting of but three families. Thanks to the kindly co-operation of several Protestant men of Emporia, notably that of Mr. Plumb, United States Senator from Kansas, who donated property and the sum of \$200, the first church was built in 1874. Sacred Heart Parish then became the Mission center for 29 stations, all of which were administered by the Rev. J. Perrier and his assistant, the Rev. Fr. Schwemberg. When the Franciscan Friars of St. John Baptist Province, Cincinnati, Ohio, assumed charge of this territory, in the fall of 1879, they also looked after the needs of the following missions: Scranton, Reading, Neosho Rapids, Hartford, Burlington, Council Grove, Americus, Eureka, Madison, Eagle Creek, Cottonwood Falls and occasionally Florence. Several years later the Franciscans were given exclusive administration of the parishes and missions in Lyon County, while the secular clergy assumed charge of those outside the County, an arrangement which obtains at the present time.

Attached to Emporia are the missions of Hartford, Neosho Rapids, Reading; likewise St. Catherine Parish, for the Mexican population, in the western section of Emporia.

Sacred Heart Parish numbers 213 families. The school, in charge of the Sisters of the Perpetual Adoration, of Lafayette, Ind., has an enrollment of 158 pupils.

The following Friars reside at Sacred Heart Rectory: Prosper Stemann, pastor; Simon Griesam, assistant and missionary; and Valerian Renier, assistant and missionary (Mexican Parish).

St. Mary Church, Maydale

Olpe, Kansas

IT was during the fall of 1869, about nine years after the organization of Lyon County, Kansas, that several Catholic families from Ripley County, Indiana, having been attracted by the liberal provisions of the Homestead Laws, journeyed westward until they reached the present site of Maydale, then known merely as Section 8 of Lyon County. Here they located their claims, built their simple homes and established a settlement which has been growing steadily every since.

Until the arrival of the Franciscan Fathers, in 1879, the Holy Sacrifice had been celebrated only on rare occasions. Fr. Perrier erected a little (20 x 30 ft.) church, in 1875.

Fr. Dominic Meier was the first Franciscan pastor of Eagle Creek. Two years later came Fr. John Wellingshoff, and during 1882, he was followed by Fr. Guido Stallo, who also remained but one year. After two years as pastor, Fr. Angelus Hofertepe gave over his post to Fr. Alexius Centner. Fr. Alexius built an addition to the original structure and dedicated the Church to St. Boniface.

Fr. Bartholomew Weiss appointed in 1887, ministered to the community for ten years. The successive pastors after him were Friars Engelbert Hommerich; Sylvester Espelage; Samuel Gelting; Willibrord Zieverink, who founded the first parish school, a two-story frame building; Friars Frederic Hartung, Christian Studener and Apollinaris Grabber.

On Jan. 1, 1915, the church was completely destroyed by fire. Divine services thereafter were held in one wing of the school, but a second and worse misfortune was close at hand, for on December 26, 1917, this school building was also burnt to the ground.

Bereft of church and school, the little flock rallied about their pastor, and in the spring of 1919, completed a new brick combination-building—combining church, school and Sisters' residence into one edifice. It was consecrated to Our Lady as "St. Mary's Church," and for this reason the community has since changed its name from Eagle Creek, to Maydale—"Mary's little valley."

Fr. Martin Hoeft is the present pastor.

St. Josephs Church

Olpe, Kansas

IN 1880, Fr. Dominic Meier, O. F. M., established a little mission at Olpe, Kansas, and began to minister to the few scattered Catholics of that vicinity. Hitherto, except on the rare visits of a secular priest, Fr.

Perrier, the people living there had been unable to attend Mass regularly. Now, however, the Holy Sacrifice was offered up both in Olpe and at Eagle Creek (now called Maydale), about five miles to the southeast.

Fr. John Wellinghoff, the second pastor, was succeeded by Fr. Guido Stallo the following year. He was replaced, in 1883, by Fr. Angelus Hafer-tepe, who erected the first church during 1884, while the building of a school was undertaken and completed by Fr. Alexius Centner in 1885. His successor, Fr. Bartholomew Weiss, labored from 1887 until 1897 among this ever-increasing flock, with Fr. Engelbert Hommerich continuing his work until 1900, when Fr. Sylvester Espelage, the present Prefect Apostolic of Hupeh Province, China, came and soon erected a better and more spacious school building. Since 1903, the people had the happiness of seeing in Fr. Samuel Gelting their first resident pastor. Fr. Samuel remained until 1908, and during this time, built the present rectory.

This enterprising community almost exclusively Catholic, continued to grow so rapidly, that when Fr. Peter Welling came in 1908, it was found that the church could not accommodate the congregation. Therefore, two years later, the present brick church, with a seating capacity of 500, was built.

Fr. Frederic Hartung and likewise his successor, Fr. Charles Schoettmer, guided these souls for one year.

In 1919, Fr. Paulinus Kranz saw the need of a larger school, and during 1922 completed a new building, which is now accommodating 180 pupils.

Fr. Sixtus Kopp, the present pastor, succeeded Father Paulinus in 1925.

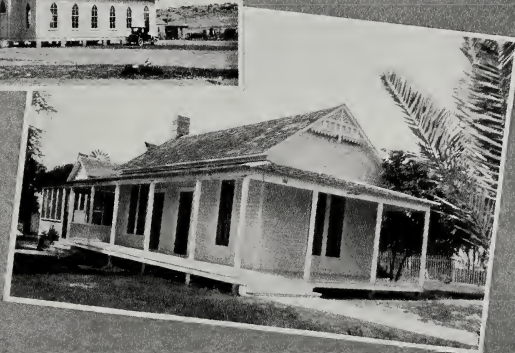
Our Lady of Victory Church

Beeville, Texas

AT the urgent request of the Rt. Rev. E. B. Ledvina, Bishop of Corpus Christi, the Franciscan Friars of Cincinnati assumed the administration of Our Lady of Victory parish, Beeville, and adjacent missions. March 14, 1924, marked the arrival of the first Friars, Turibio Christmann and Felix Marsinko. Thus, after an interval of nearly 200 years, Franciscan Friars resumed the missionary labors begun by their brethren in this territory.

The total Mexican population in this new field of labor is about 2000 souls. In the parish of Beeville there is an attendance of 150 Catholic families, with an enrollment of 90 children in the Catholic school. Two missions, the one at Pettus, and the other at Normana, besides a station near Pawnee, Texas, are also attended to by the Friars.

Fr. Honorius Lipps is pastor of the parish at Beeville, while Fr. Felix Marsinko is in charge of the missions.



Our Lady of Victory, Beeville, Tex.

Sonora Mission, Tex.

Ozona Mission, Tex.

Beeville School, Tex.

Sacred Heart Church

San Angelo, Texas

THE city of San Angelo, the center of the great "Oil Fields" in the State of Texas, has a population of 17,000. The parish church, established in 1876, was formerly known as the church of the Immaculate Conception. Some years later, it was transferred from Beauregard and S. Oakes Streets to its present location, Chadbourne and Beauregard Streets, and dedicated to the Sacred Heart of Jesus.

At the behest of the Rt. Rev. A. J. Drossaerts, Bishop of San Antonio, Texas, the Franciscan Friars of Cincinnati assumed charge of this missionary field, August 1, 1925, Fr. Turibius Christman and Fr. Lambert Brockman being appointed pastor and assistant respectively. The Friars' jurisdiction extends over ten counties, with a total Catholic population of 4000. The parish of San Angelo, of which Fr. Turibius is pastor, conducts two separate schools, St. Peter School for the Mexicans, with an enrollment of 165 pupils, and the Academy of the Immaculate Conception for the English-speaking children, which has an enrollment of 90 pupils. Fr. Lambert has charge of the following missions: Sonora, Ozona, Eldorado, Knickerbocker, Cristoval, Meitzen, the State Sanitorium and several other small settlements and stations. San Angelo is also the official residence of the Deanery for the western territory of the diocese. Fr. Turibius is the dean of this district.

Our Lady of Good Harbor Plaquemines Parish

Buras, Louisiana

PLAQUEMINES Parish (County), that narrow strip of land stretching southeast from New Orleans into the Gulf of Mexico, has two missionary centers of Catholic activity—one at Point-a-la-Hache, the other at Buras. Buras is situated along the west bank of the Mississippi River in the southern part of Plaquemines Parish and belongs to the diocese of New Orleans.

Our Lady of Good Harbor parish embraces all that territory south of Socola Canal, on both sides of the Mississippi River, covering an area of 1700 square miles.

It is divided into 2 missions and 10 stations. Our Lady of Good Harbor Church, Buras, includes Sunrise, Triumph and Ostrica. Saint Ann mission,



*Residence, San Angelo, Tex.
St. Mary of the Angels, New Orleans, La.
Mission, Knickerbocker, Texas.*

*Mission, Eldorado, Texas.
Our Lady of Good Harbor, Buras, La.
Sacred Heart, San Angelo, Tex.*

Empire, has no stations attached. Saint Patrick mission, Home Place, embraces 3 stations—Happy Jack, Potash and Nairn. Venice, although a station now, will soon be a mission with 3 stations—Boothville, Port Eads and Burrwood.

Population: Total, about 5500; white, about 2500; colored, about 3000. Buras claims 200 Catholic families; Empire, Venice and Home Place have each about fifty Catholic families.

The early history of Plaquemines Parish in general, and Buras in particular, is shrouded in darkness. The first inhabitants were undoubtedly Indians who were either driven out or exterminated by the French and Spaniards more than a hundred years ago. The Jesuits from New Orleans sailed up and down the river, ministering to the spiritual wants of these first Europeans until the year 1860, when Buras was converted into a mission with a resident priest. Father Harnais, a French priest, built the first church. It was called **Our Lady of Good Harbor**, probably because Buras may have had a good harbor at that time; but it is more probable that the name was borrowed from some church along the coast of France or Spain from which the first settlers set sail. This church was completely demolished by the hurricane of 1893. Rebuilt by Fr. R. Moise, it was again destroyed, this time by fire, in 1914. Fr. Ethier built the present beautiful church in 1915; fortunately, it withstood the disastrous hurricane in September of the same year.

French secular priests had always labored faithfully in these parts until July, 1925, when the Franciscans from Cincinnati took charge. Fathers Joachim Markus and Walter Gottbrath were appointed first pastor and assistant respectively. Fathers Gaillet and Pouillon lie buried in Buras, victims of the yellow fever epidemic of the seventies, when their heroic sacrifices on behalf of the stricken won for them local renown. Their names are still sacred in every household.

Saint Patrick Church, Home Place, was founded by Fr. Gaillet in 1870. The tropical storm of 1915 demolished the church and caused so much damage and destruction to property and crops, that most of the inhabitants moved to New Orleans. Home Place was without a church until 1922, when Rev. Joseph Levesque erected the present church.

Saint Ann mission, Empire, was established in the early part of this century. In 1915, the little church met the same fate as did Saint Patrick church. Rev. Joseph Levesque also rebuilt this church.

St. Mary of the Angels

New Orleans, La.

THE Franciscan Chapter, held at St. Francis Preparatory Seminary, Mt. Healthy, Cincinnati, Ohio, July 7, 8 and 9, in the Jubilee year, 1925, commissioned Rev. Fr. Linus Braun, with Rev. Hubert Lorenz as assistant, to establish the new parish under the title of St. Mary of the Angels in the Archdiocese of New Orleans. Fr. Linus Braun arrived at his mission on Tuesday morning, July 21, 1925, and shortly after began to organize a parish. The territory assigned reaches from Claiborne Street to Florida Walk, and from Port Street to the Industrial Canal. The residence between Congress and Elmira Streets, number 1734, is now used for holding services. The future church, which will be built and completed within this year, the 7th centenary of the death of St. Francis, and the Jubilee Year for the universal church, will be a modest frame structure located on the recently acquired property, corner Miro and Congress Streets. It will have a seating capacity of 400. By next September the parish will also have a parochial school building, situated on the corner of Tonti and Elmira Streets. The residence for the Friars is located on the corner of Gallier and Miro Streets. The Franciscan Sisters of Lafayette, Indiana, will teach in the school.

St. Edward Parish

Carlsbad, New Mexico

THE first Catholic priest to set foot in the vicinity of Carlsbad was sent from San Elceario, Texas, in 1890, by the late Archbishop Peter Bourgade, then Vicar Apostolic of Tucson, Arizona. This priest, whose name is not known, remained only a short time, since, for lack of support, he had to return to his former charge at San Elceario. During his stay the founder of the town of Eddy, now Carlsbad, donated two lots on the corner of Guadalupe and Shaw Streets, together with \$100.00 in cash, towards the erection of a Catholic church, the foundation for which was begun on June 22, 1891. The work was abandoned, however, in fall, until November, 1893, when building was resumed on the old foundation, and a rock structure completed and dedicated December 23, 1893.

Prior to this, in February, 1893, the Carmelite Fathers from Stanton, Texas, had spiritual charge of Eddy, making monthly visits. In January, 1896, Rev. Herman Kempker, a young priest from Iowa, was appointed the first resident pastor of Eddy. Father Kempker died here, May 3, 1899, and the town of Eddy, which at this time changed its name to Carlsbad, was

again visited monthly by the Carmelite Fathers of Stanton, Texas, and later, by Rev. Joseph Hoban, who laid the foundation of an adobe church at San Jose, near Carlsbad, for the use of the Mexican population.

In 1903, the Rt. Rev. Henry Granjon, Bishop of Tucson, Arizona, to whose diocese Carlsbad then belonged, invited the Franciscan Fathers of the Province of St. John the Baptist, Cincinnati, Ohio, to take charge of the parish. In June of the same year, the Franciscan Fathers, residing at Roswell, New Mexico, began to visit Eddy county regularly. They completed the chapel at San Jose, and in 1905 erected a residence near St. Edward's church, Carlsbad.

In 1906, the Fathers built a frame church, dedicated to St. Anthony of Padua, at Artesia, New Mexico. Later on, January, 1913, they acquired, at Dayton, New Mexico, a little adobe hut, which, under the patronage of St. Francis of Assisi, was used as a chapel until 1923, when an old Protestant church was bought and remodeled into a Catholic church.

In January, 1916, a parochial school was completed at St. Edward's parish, Carlsbad. The Sisters of the Most Precious Blood, of Ruma, Illinois, are teachers at the school since September, 1916.

Since September 16, 1921, San Jose parish has a resident Franciscan priest, who attends also to missions at Lovington, Malaga, Jalisco and Dayton, New Mexico. Since July, 1925, Artesia is being attended to by one of the Franciscan Fathers at Roswell. At present there is but one priest at Carlsbad, Fr. Gilbert Schulte, who, besides having charge of St. Edward's parish, acts as chaplain at St. Francis Hospital, and also attends to the missions at Dayton and Lovington, New Mexico.



St. Peter Parish

Roswell, New Mexico

ON April 20, 1903, the Very Rev. Raphael Hesse, O. F. M., Commissary of the Province of St. John the Baptist, accompanied by Rev. P. Heribert Brockmann, O. F. M., the founder of the parish, and Brother Liborius Springob, O. F. M., arrived in Roswell. The following day a vacant building at 911 N. Main St., previously a soda water bottling establishment, was rented for divine services. This building served as a chapel from Sunday, April 26, 1903, when Holy Mass was said therein for the first time, and attended by about fifty Catholics, until November of the same year. Thereafter, until September of the following year, services were held in the church which had been erected for the Mexicans. In September, 1904, a foundation with a super-structure of wood, rising about five feet above the foundation, was completed, and this basement was used for divine services until the present Church was built by Rev. P. Dunstan Leary, O. F. M., and dedicated by the Most Rev. Archbishop Pitaval on May 27, 1917. At present the parish numbers 300 souls.

The pastoral residence, built by Fr. Heribert Brockmann, was ready for occupancy, Jan. 13, 1904.

The parish also has a parochial school, taught by the Franciscan Sisters of Lafayette, Ind. The first school, a frame building, was erected by Fr. P. Adalbert Rolfes in 1910. When these quarters became inadequate, Fr. Roman Kramer erected the present concrete school building in 1921. The school is attended by approximately 100 pupils every year.

The following Fathers served as pastors: Friars Heribert Brockmann, April 20, 1903-Dec. 1909; Adalbert Rolfes, Dec. 1909-Jan. 1915; Turibius Christmann, Jan. 1915-July 1915; Lawrence Rossman, July 1915-July 1916; Dunstan Leary, July 1916-Jan. 1918; Heribert Brockmann, Feb. 1918-Nov. 1918; Roman Kramer, Dec. 1918-Apr. 1922; Bernardine Wissler, July 1922-Mar. 1923. The present pastor is Fr. P. Matthew Popp.

St. John Baptist Church

Roswell, New Mexico

ST. JOHN BAPTIST PARISH, Roswell, was organized in April, 1903. The congregation is composed entirely of Spanish-speaking people. Fr. Eligius Kunkel was appointed the first pastor. He immediately erected a frame building, twenty-nine feet by forty feet, on E. Hendricks St., to serve the parish as church and school.



*Assumption, Jemez Springs,
St. Peter's, Roswell,
St. Anthony Chapel, Jemez,
San Diego, Jemez Pueblo,*

*Santo Domingo Church,
St. Joseph's, Casa Salazar,
Jemez Indian School (Catholic),
View of Jemez Pueblo,*

NEW MEXICO.

Fr. Eligius remained until August, 1904, when he was succeeded by Fr. Robert Kalt, who labored faithfully until Aug. 1906, when Fr. Theodore Stephan assumed charge of the parish. Seeing the necessity of a new and larger church, he began collecting funds, thus enabling his successor, Fr. Turibius Christman who came in 1911, to start work on the new church. The Most Rev. J. B. Pitaval solemnly dedicated the new house of worship, April 27, 1913.

Following is a list of Friars who have labored here as pastors: Friars Lawrence Rossman, Valerian Renier, Arbogast Reisler, Cuthbert Kalt and Edgar Casey.

During the pastorate of Fr. Edgar Casey, 1920, a new eight-room school was built. In July, 1923, Fr. Edgar was replaced by Fr. Ubald Schwetchnau, who in turn was followed by Fr. Aloysius Albrecht, the present pastor, in July, 1925.

The present enrollment in the school is about 150 children. Although the children in school come principally from Roswell, St. John Baptist Church actually takes care of all Spanish speaking people in Chavez county.

San Fidel Parish and Missions

Valencia County, New Mexico

BEFORE 1801, this territory was occupied only by the Acoma and Laguna Indians. Such historical monuments as the churches at Acoma and Laguna are proofs of the zeal and the wonderful influence which the early Padres exerted over these two tribes.

In 1801, the little village of Seboyeta was founded by the Spanish soldiers among the San Mateo Mountains. This was the first Spanish settlement in the present Parish of San Fidel. From Seboyeta all the other towns branched off in the course of time. Cubero, which dates back to 1823, was the first of these colonies.

For many years the Pastor had his residence at Seboyeta, but for a time he lived at Laguna and at San Rafael. When the Fathers of the Province of St. John the Baptist took charge of this parish in 1910, Gallup was its center. From this point the Fathers visited the Indians and Mexicans in the scattered missions, a laborious task when one considers the distance and the condition of the roads they had to travel. These mission trips took them about 175 miles from their home in Gallup. The last fifty or sixty miles had to be made on horseback or with a wagon.



*St. John Baptist's, Rostwell,
St. Dorothea's, Domingo,
Old Chapel, Pena Blanca,
San Fidel, House and School,*

*Cohiti Mission,
Convent and Church, Pena Blanca,
San Felipe Mission,
N. S. de Guadalupe, Pena Blanca,*

NEW MEXICO.

The necessity of dividing the large Gallup parish was evident to all. In 1920, the Provincial Chapter took 5,000 square miles from the Gallup parish, and established a new parish, with San Fidel as its center. Fr. Robert, the first pastor, took charge of the Mexican Missions, and Fr. Fridolin was placed in charge of the Indian Missions. With the aid of Brother Vital, Fr. Robert soon had a comfortable two-story adobe house built. The next thing that occupied their attention was a school. School Sisters from the Lafayette Community have been teaching in the Public School since 1922. Through the untiring aid of Bros. Vital and Arnold a large combination school and Sisters' house was ready for occupancy in 1924.

Since 1922, when Fr. Robert received an assistant for the Mexican Missions, both have been visiting regularly the missions of Seboyeta, Cebolletita, Moquino, Marquez, San Rafael, Grants, San Mateo and Cubero. Fr. Fridolin has the following Laguna Missions; Laguna, Mesita, Paguate, Seama, Encinal, Para Je and Casa Blanca, together with the Acoma Missions of Acoma, Acomita and McCartys.

Parish of Our Lady of Guadalupe

Pena Blanca, New Mexico

PENA BLANCA was the first mission field in New Mexico to be taken over by the Franciscan Fathers of the Province of St. John the Baptist. It is situated about five miles north of the Santa Fe Railroad Sta., Domingo, and numbers about 100 Spanish-American families. From here the various stations or missions belonging to the parish are visited at stated times.

There are thirteen such missions: Los Cerillos, Madrid, San Pedro, Golden, La Medera, La Bajada, Ortiz, Sile, Hagan, all Spanish-American towns and villages, besides three important Indian Pueblos, Cochiti Santo Domingo and San Filipe. The Spanish-American population comprises about 2700 souls. The Indian Pueblos number about 1800. The *Beneplicitum* for the whole parish was granted in 1910. June 10, 1900 was the memorable day when the Friars first took charge, Fr. Francis Stuerenburg being the first "Gura Parroco" officially so designated. His immediate predecessor was the Rev. N. Dumarest, a secular priest.

At present there are two Fathers and one Brother stationed at Pena Blanca, Rev. Rembert Kowalski, O. F. M., Superior, Rev. Oliver Krseminski, O. F. M., and Brother Felix Bruenning, O. F. M.

In 1908 a new and commodious school building was erected under the direction of Rev. Albert T. Daeger, O. F. M., the present Archbishop of Santa

Fe. It was solemnly dedicated in May, 1908, and placed in charge of the Franciscan Sisters of Lafayette, Indiana. At present two hundred pupils attend this school. Nearly all of the various Missions have government district schools, for pupils up to the fifth grade. The higher grades are obliged to attend the government boarding schools at Albuquerque, Santa Fe, and St. Catherine's Indian School, at Santa Fe, New Mexico.

Sacred Heart Parish

Farmington, New Mexico

THIS parish, comprising all of San Juan County and part of Rio Arriba County, about 6000 square miles, is situated in the northwest corner of New Mexico. It forms part of the San Juan Basin, a veritable empire of undeveloped resources.

At first this parish was attended from Parkview and El Rito, N. M., but, in 1900, Rev. J. M. Garnier was appointed its first pastor. He made Blanco his headquarters, from which place he ministered to the faithful throughout the whole parish for ten years, going from canyon to canyon, on horseback, in buggy, or afoot. He said mass in private homes, except in Blanco and Alcatraz, where with the help of the people he had built chapels.

In 1910, the parish was assigned to the Franciscans, and the present Lumberton parish was added to it. The present Archbishop of Santa Fe, then Fr. Albert Daeger, was appointed pastor, and Fr. Fintan Zumbahlen, his assistant. Acting on orders from Archbishop J. B. Pitaval, he made Farmington the headquarters and amid untold hardships, continued the work of his worthy predecessor.

In 1916, the Lumberton parish was again separated, since it was too vast a territory to cover.

Besides supplying the various missions with the necessities for Holy Mass, the Franciscans since they took charge, built chapels, averaging one church or chapel every year, so that now all the missions, sixteen in number, have chapels, except two. There is a parochial school at Farmington, taught by the Ursuline Sisters from St. Joseph, Ky. These Sisters teach also in the public schools at Waterflow and at Blanco.

Friars Theodore Stephan, deceased, Felician Sandfort, Egbert Fisher, Aloysius Albrecht, and Ludger Oldegeering labored here, at various times. Fr. Fintan Zumbahlen is the present pastor; Fr. Celsus Koenig, appointed in 1920, is now assistant and missionary.



*Church and Residence, Farmington, N. Mex.
St. Joseph's Park View, N. Mex.
St. George's, La Plata, N. Mex.
Tierra Amarilla Mission, N. Mex.*

*Sacred Heart, Clovis, N. Mex.
St. Rose's, Blanco, N. Mex.
Sacred Heart, Waterflow, N. Mex.
St. Francis', Lumberton, N. Mex.*

Sacred Heart Church

Clovis, New Mexico

CLOVIS is the latest parish with resident priest to be established by the Franciscans in New Mexico. Although small as to the number of Catholic families, having a few more than a hundred, it is large enough in area, comprising some four thousand square miles. Within its limits are to be found the towns of Claude and Grady, to the north; Texico to the east; St. Vrain, Melrose and Taiban, to the west; Portales, Elida and Kenna, to the south.

Clovis itself, a promising little city of 6500 inhabitants, is situated in the extreme eastern part of the state, about half way between its northern and southern boundary and nine miles from Texas. The town is comparatively new, dating back no farther than 1907, and owes its origin and growth to the A. T. & S. F. Railroad, beginning to exist with the building of what is known as the Belen Cut-Off.

Originally it was one of the many missions attached to Roswell, 120 miles south-west, from which place the priest made his regular visits to Clovis. The first Baptism recorded is dated, August 26, 1908. (Fr. Turibius.)

For some years services were held in private homes, vacant stores or any hall, suitable for the purpose. In 1911, a large piece of ground in the northern part of the town was donated, and a neat brick church, stuccoed, built in Mission style was begun by Fr. Polycarp and finished, the following year, by Fr. Edward. In 1920, the present large and conveniently arranged rectory was built by Fr. Fabian and the priest took up his permanent residence here. The people are now energetically planning the building of a parochial school, which will be ready for the opening of the new term in September.

The parish consists of different nationalities, the English and Spanish-speaking people forming almost the whole, in equal proportions. There is, however, also a sprinkling of Germans, Bohemians, Hungarians and French. Fr. Florentine Meyers, O. F. M., is the pastor.

St. Francis Church

Lumberton, New Mexico

THIS territory, midway between Park View and Farmington, a few miles from the Colorado border, on the north, and about fifty miles from Cuba, on the south, has a population of about 1200 souls, mostly

Spanish speaking people, who conduct small ranches, and who are, therefore, very poor.

Lumberton was under the care of the Fathers at Park View, New Mexico, until 1909, when it was attended by the Franciscans at Farmington. In 1915, Fr. Felician Sandfort was appointed resident pastor of Lumberton, with Fr. Turibius Christmann, and later Fr. Egbert Fisher, as assistants. Again it was conducted as a mission by Fr. Barnabas Meyer and Fr. Sixtus Kopp from Park View. In August, 1920, the official residence was established with Fr. Sixtus Kopp as pastor, and Fr. Titus Gehring as assistant. During the same year, 1920, the Sisters of St. Francis of the Perpetual Adoration, Lafayette, Indiana, took charge of the public school of this district. The following year Friars Sixtus Kopp and Honorius Lipps built a modern frame rectory, while last year, Fr. Barnabas Meyer constructed a substantial school with four large class rooms and hall at the cost of \$5000.

The missions of Chama, Monero, Rosa and Carracas are administered by Fr. Donald Herp, who conducts services at each mission once a month. The aforesaid missions are situated along the D. & R. G. Railroad, and have each a modern chapel. The stations of Edith, Dulce, Navajo and Tapiacitas have Mass as occasion offers. The Apache Indian reservation is a few miles distant from Lumberton, with about 300 heathen Indians, an inviting field for another zealous missionary.

St. Joseph Church

Park View, Rio Arriba County, New Mexico

AFTER being attended for years by the pastor of El Rito, St. Joseph, Park View, in 1883, became a parish with a resident pastor. Since January 17, 1917 the Franciscan Fathers are in charge.

The missions in the parish are at Canjilon, Cebolla, Ensenada, La Puente, Las Nutrias, Los Brazos, and Tierra Amarilla. The many hundreds of square miles comprising the parish harbor some 3300 Catholics, all Spanish-speaking. Every Sunday Mass is said in Park View and in Tierra Amarilla. The other missions, save Los Brazos, have Mass one Sunday each month, and as occasion offers, on week days. Several stations are visited now and then.

Father Turibius Christmann remodeled the parish church in 1919, the expense being almost \$9,000. A large adobe building, with spacious school-rooms and Sisters' residence, erected by Father Florentine Meyers at a cost of a little over \$16,000, was dedicated September 5, 1923.

This building is used for the public school in Park View, which since 1918, has been in charge of the Sisters of St. Francis, of Oldenburg, Indiana. Since 1923 the same community has been teaching in the public school at Tierra Amarilla.

The present pastor is Father Cuthbert Kalt; Father Titus Gehring and Father Alvin Christoph are the assistant pastors.

San Diego Parish

Jemez, New Mexico

IN 1688, the Pueblos began a general revolt against all whites. Several Franciscan Padres were killed by the Indians, Fray Juan de Jesus, in charge of the Jemez parish, being one of the victims. Under the Spanish governor, Don Diego de Vargas, the Pueblos were again brought under control. The Indians submitted this time from force rather than from conviction. They all became Catholics, but at the same time retained many of their former pagan customs and superstitions. Even to this day they try to combine Indian paganism with Christian teachings. In this spirit the Jemez Indians strictly forbid their children to speak to any white man concerning old practices and customs. The 3000 Jemez Indians of 1688 gradually dwindled down to the present number of 625 souls.

The Jemez parish, embracing a territory of some 2400 sq. miles, has within its fold, besides Indians of three pueblos, many families who have descended from the first Spanish settlers. Besides Jemez Pueblo, the center of the Parish, there are the pueblos of Zia and Santa Ana, where Holy Mass is said every month. Jemez Springs, 13 miles to the north, has a few American Catholics, besides a number of Spanish Americans. In the Jemez Mountains several Mexican villages have Mass mostly every month. Across the mountain range flows the Rio Puerco (Dirty River), along which are the villages of San Luis, Cabezón, Guadalupe, and Casa Salazar. In years past many a weary mile was made by the missionaries on horseback; now the distance is quickly covered in a Ford. When Spain lost control of Mexico, the Franciscans were withdrawn from this parish, and the secular priests took charge. In 1902, Franciscan Padres again entered this field, coming this time from Cincinnati, Ohio, instead of from Spain. Fr. Barnabas Meyer, the first pastor, labored zealously in the parish for twenty years, during which time he built a large school for the Jemez Indian and Spanish-American children.

Three of the missionaries have already gone to their reward: Fr. Theodore, Fr. Arbogast, and Fr. William. In 1917, Fr. Albert Daeger, O. F. M., was

appointed pastor of Jemez, but after two years he was promoted to the Archbishopric of Santa Fe. There are at present about 1600 souls in this Jemez district, which is now in charge of Fr. Lawrence Rossman and Fr. Arnold Heinzman.

Immaculate Conception Church

Nacimiento, Cuba, New Mexico

THE parish of Nacimiento was established in July, 1916. Before that time it was a part of the Parish of Jemez. It comprises, besides the Parish Church at Cuba, three missions, La Jara, Gallina and Costilla. The area of the parish is about 3000 square miles,, with 379 families and 1892 souls. Since 1916, the parish has greatly declined, many people having moved into the nearest towns and cities to find employment. On account of a succession of dry and unproductive years, the industry of sheep raising, which formerly was the principal means of livelihood, has also declined, and now the people are dependent principally on the small ranches which hardly give them a sustenance. Since 1916, the Parish Registers show 875 Baptisms, 40,148 Communions, 151 Marriages and 390 Deaths. The people are Spanish-Americans; only a few English-speaking Catholics have settled in the vicinity.

The school at Cuba, though built under parish auspices, is taught by the Sisters as a Public School and the teachers are paid by the County. Four Sisters of the Community of the Poor Sisters of St. Francis of the Perpetual Adoration, Lafayette, Indiana, form the faculty; the number of pupils is 150. Combined with the Day School, the Sisters also conduct a Boarding School for small boys and for girls who live at a great distance from the school. As the people are mostly poor, the rates are made very reasonable, many being received even without any remuneration. The Friars who labored in this parish since its establishment are Fr. Camillus Fangmann and Fr. Roger Hengelhold. Brother Liborius Springol deserves special credit for his untiring work in this mission field.

Sacred Heart Church

Gallup, New Mexico

THE Franciscans assumed charge of Sacred Heart Church, Gallup, New Mexico, and outlying Missions, January 23, 1910, the first pastor being Fr. Florentine Meyers, and the first curate and missionary, Fr. Robert Kalt. Among the 400 families comprising this parish are to be found Mexicans from Old and New Mexico; Americans of German, Irish, Scotch and English



*Church, McGaffey, N. Mex.
 Cabezon Mission N. Mex.
 Sacred Heart, Gallup, N. Mex.
 Cathedral, Santa Fe, N. Mex.*

*Parish Buildings, Cuba, N. Mex.
 Church, Red Rock, N. Mex.
 Cathedral Rectory, Santa Fe, N. Mex.
 Residence and Chapel, Jemez, N. Mex.*

descent; Slavs, Slovaks, Jugo-Slavs, Croatians, Ruthenians, Poles, Carniolans, Austrians, Alsations, Bohemians, French, Spaniards, Italians, Russians; Lagunas, Acomas, Jemez and Navajo Indians. There are 615 children in the Catholic school, while about the same number of Catholic children attend the public school.

The school, built under the direction of Fr. Florentine Meyers, was dedicated in November, 1912, while the new building, now used for church and high school, was solemnly blessed, January 27, 1918. At this writing an additional school-building, a Sisters' residence, and a monastery are in the process of erection.

The following Missions are attended from Gallup:

Mission of Gibson: A mining community composed of three mining camps, namely, Gibson, Weaver, and Navajo; 150 families, for the most part Mexicans, Slavs and Americans, with a sprinkling of Greeks and Japanese; 300 school children; present church erected by Fr. Rembert Kowalski.

Mission of Gamarco: mining camp; 56 families; 200 school children, new church to be built this year. Both Missions attended by Fr. George Hoeh.

Mission of Red Rock: about 35 miles southeast of Gallup; farming community of 18 families, Russian-Germans and Slavs; 100 children; church erected by Fr. Rembert Kowalski, 1918.

Mission of McGaffey: 27 miles east of Gallup; 40 Mexican families; 200 children; church erected by Fr. Aloysius Albrecht.

Mission of Mentmore: 8 miles west of Gallup; comprises mining camps of Mentmore, Richards and Morris; 44 families of Mexicans and Slavs; 200 school children; church recently built by Fr. Regis Darpel.

Mission of Guam: 20 miles east of Gallup; 20 families; 80 school children; mass is celebrated in the school-house every two months.

Mission of Thoreau: 32 miles east of Gallup; 15 families; 40 school children; Mass every two months.

Mission of Breece: 38 miles east of Gallup; 10 families; 23 school children. Mass every two months.

Mission of Manuelito: 16 miles west of Gallup; 12 families; 21 school children; Mass four times a year.

Missions of Morgan and Retana: both lumber camps, with Mass twice yearly.

All these Missions are under the direction of Fr. Regis Darpel.

St. Mary's Hospital, with a capacity of seventy-five beds, dedicated November 25, 1917; is spiritually ministered to by the Franciscan Fathers from Gallup.

Mission at Shiprock

New Mexico

IN the fall of 1924, Fr. Marcellus Troester was sent to the northwestern part of New Mexico with instructions to establish two missions, one at Shiprock, New Mexico, on the Navajo Reservation, and the other at Towaoc, Colorado, on the Ute Reservation.

Shiprock, 32 miles from Farmington, New Mexico, 51 miles from Waterflow, New Mexico, and 100 miles from Gallup, New Mexico, is one of the main Navajo Indian Agencies. It is situated on the San Juan River, and takes its name from a large lone standing rock, which, from a distance, resembles a rigged sailing vessel. There was a large Government Boarding School for Navajo children at Shiprock, which, in 1924, was attended by about 200 pupils. Since then, however, the school has been greatly enlarged; a new school was erected on the Agency grounds, and at present the old school houses 225 pupils and the new school 220, all Navajo children.

The names of 42 children are on the Catholic list, some of whom are baptized. Bitter opposition, bordering on fanaticism, was found at the Shiprock school against giving Catholic instruction to the children, even to those whose names were on the Catholic list. However, many of the adult Navajos living in that region, being well disposed towards the æ'nishodi, were pleased to see him come.

Towaoc, 35 miles north of Shiprock, is on the Ute Indian Reservation, in the southeastern part or corner of Colorado. There is a Government School at this place for Navajo, Ute and Paute Indian children, attended by 150 pupils, of whom 40 are Catholics. Instructions are given Monday and Tuesday evenings of every week, and Mass is said there every other Sunday.

The first fruits of this mission were gathered on May 29, 1925, when 22 children were baptized and 12 received their First Holy Communion. There is no chapel at this mission; wherefore instructions are given and Mass is said in one of the school rooms. This school, being situated at the foot of the Ute Mountains, is called The Ute Mountain Indian School, and draws its pupils from the four states of Colorado, Utah, Arizona and New Mexico. The activity of the missionary also extends into these four states or dioceses. There is also some opposition at this school, but instructions are given and Mass is said regularly, and the baptized children go to the Sacraments every two weeks.

Beside Shiprock and Towaoc, Fr. Marcellus attends to Redrock, New Mexico, on the north side of the Lukachukai Mountains, where a little colony of Catholic Navajos, former pupils of our school at St. Michaels, have their

homes. These are visited and gathered occasionally; Mass is said for them, children are baptized, and a chance given to receive the Sacraments.

The present temporary residence of Fr. Marcellus is at Waterflow, New Mexico. His is a large territory, but the outlook for the future is altogether promising.

St. Francis Cathedral Rectory

Santa Fe, New Mexico

THE year 1605 marks the foundation of the "Royal City of the Holy Faith of St. Francis," and the beginning of Franciscan missionary activities in this territory, which bore such abundant spiritual fruits, that it merited the name "The Kingdom of St. Francis." Though the labors of the Friars in New Mexico commenced only in 1598, already in the year 1617 they had built eleven churches and had converted fourteen thousand Indians.

The Friars attended the parish of Santa Fe until about 1828, when, on account of the interference of the Mexican Government consequent upon the revolution in Mexico, they were withdrawn. However, in the Providence of God, the Franciscan Padres, banished for nearly one hundred years from their "Kingdom of St. Francis," were destined to return. The American Franciscans from the Province of St. John the Baptist, Cincinnati, Ohio, were called by the Most Rev. Albert Thomas Daeger, O. F. M., September 5, 1920, to take charge of the Cathedral parish. The first Friars to come for the second occupation were Frs. Eligius Kunkel, Rector and Superior, Turibius Christman and Theodosius Meyer.

To the Cathedral parish are attached 7 outlying missions, viz.: Agua Fria, Cienega, Lamy, Rio Tesuque, Tesuque, Rio del Medio and La Canada de los Alamos. Besides, the Fathers attend to the Government Indian school and St. Catherine's Indian school, both boarding schools for children from the various tribes and pueblos.

The present personnel of Friars in Santa Fe consists of the following: Most Rev. Albert Thomas Daeger, O. F. M., Archbishop; Fr. Bernard Espelage, Chancellor and Secretary; Fr. Eligius Kunkel, Rector and Superior; Frs. Theodosius Meyer, Ubald Schwetschenau, Edgar C. Casey, assistants.

The Cathedral Parish school has an enrollment of 650 pupils.

Fort Defiance, Arizona

FORT Defiance, about 8 miles north of St. Michaels, was originally built and garrisoned with a view to controlling the raiding and marauding Navajos. In the last Navajo war, 1863, the Navajos were thoroughly subdued and some 7000 were taken to Fort Sumner, New Mexico, as prisoners of war. In 1868, Gen. Sherman allowed them to return to their country, after exacting from them a solemn promise to live in peace and cause the Government no more trouble in the future. They kept their promise faithfully; so that Fort Defiance, thus becoming superfluous, as a military post, was changed into an agency, and a school for Navajo children took the place of soldiers' barracks.

When, therefore, the Franciscan Fathers came to St. Michaels, in 1897, there was quite a flourishing Government school for Navajo Indian children at Ft. Defiance. A Dutch Reformed missionary was also stationed there. After the Fathers had been at St. Michaels a few years, and had become acquainted with places and people, Fr. Anselm Weber, applied at Washington for permission to give instructions to the Pagan Navajo children in the school at Ft. Defiance. Permission having been granted, Fr. Leopold Ostermann went to Ft. Defiance once a week for this purpose.

According to Government regulations, these instructions had to be non-sectarian, so they were limited to explanations of Bible History and general ethics. With the help of a magic lantern and Bible slides, these instructions were made highly interesting for the children. These non-sectarian instructions were given for 8 years. Permission was also granted to say Mass at the Fort once a month for the benefit of several Catholic employees. After some time, the Dutch Reformed missionary left, but was succeeded by a Presbyterian preacher.

In 1910, Commissioner Valentine ruled that pagan Indian children in Government schools may receive specific religious instruction, if their parents or guardians signify their wish in writing, that their children or wards be affiliated with some particular church. Fr. Anselm, who had overtaken this work after Fr. Leopold had been transferred to Chin Lee, Ariz., spent the vacation of that year, 1910, in visiting all parts of the Reservation, looking up the Indians in their homes, attending councils and dances, and soliciting the signatures of parents and guardians to give Catholic instruction to their children and wards. After covering 1000 or more miles, he had signatures for 198 children, and on Feb. 7, 1911, for the first time, gave the children Catholic instruction, which was thenceforth done regularly every Tuesday



*St. Michael's Mission, Arizona.
Fort Defiance Mission, Arizona.
Annunciation, Chin Lee, Arizona.*

*Lukachukai Mission, Arizona.
Tohatchi Mission, New Mexico.*

and Thursday evening, while every first and third Sunday of the month Mass was said at the Fort.

In the summer of 1911, Fr. Egbert Fischer was transferred to St. Michaels, and was given charge of the work at Ft. Defiance. Fr. Egbert entered upon the work with enthusiastic zeal, and on April 28, 1912, baptized and gave first holy Communion to the first fruits of Ft. Defiance, 22 children. From that date till April 3, 1913, one year, 145 Navajo children were baptized and received their first holy Communion; these were in the habit of receiving the Sacraments every week, some even oftener.

Up till this time instructions were given, and divine services held in a large hall, which was used for social gatherings, parties, dances, and academic purposes. Realizing that, except in cases of emergency, such was not quite the proper place for saying Mass and administering the holy Sacraments, Fr. Egbert set about, with his wonted zeal and push, to have a chapel of his own, with the result, that there is now a nice, spacious, well-equipped chapel at Ft. Defiance, where the children meet for instructions and assist at Mass and other divine services. On Nov. 25, 1913, the chapel was solemnly dedicated by the Rt. Rev. Henry Granjon, Bishop of Tucson.

The Government school at Ft. Defiance has grown and developed into one of the largest of all Indian schools. According to statistics received from Fr. Otho Stauble, the present chaplain, the total enrollment at Ft. Defiance is 486 children, of whom 382 are Catholics. Religious instruction is given every Sunday, Wednesday and Thursday evening, and Mass is said every Sunday and Thursday. Of the 382 children, who receive Catholic instruction, 334 are baptized. The larger boys and girls receive the Sacraments twice a month, and the smaller children once a month. About 40 of them are weekly communicants.

Our Lady of the Annunciation Mission

Chin Lee, Arizona

CHIN LEE is the American way of expressing the Navajo "ch'inli," and not only designates, but also describes the place where our mission is located. The word means "it (water) flows out"; for here Canyon De Chelly drains its waters, during the thawing and rainy seasons, out in o a large valley (Chin Lee Valley) towards the north.

Chin Lee is on that part of the Navajo Reservation which our Government assigned to the tribe by the treaty of June 1, 1868. Since that date, the Reservation has several times been extended by executive order, so that Chin Lee is now near the center of the Navajo Reservation.

About 1903, it was rumored that a large Government Boarding school for Navajo children would be erected at Chin Lee, and this together with its central location, made Chin Lee a desirable place for a mission.

Accordingly, Fr. Leopold Ostermann visited there occasionally, staying two and three weeks at a time. He soon became acquainted with conditions, made friends among the Indians, and told them of the intentions of the Fathers. In 1904, a rude stone house was rented from an Indian, and fitted up as a temporary residence. On August 15, of the same year, Fr. Leopold and Bro. Placidus Buerger drove out to Chin Lee to reside there permanently. In the meantime Fr. Anselm Weber succeeded in getting the consent of the Indians to use a piece of land for missionary purposes, which consent was subsequently approved by the Indian Department at Washington.

On Aug. 15, 1905, Fr. Ketcham and Fr. Anselm came to Chin Lee, and together with Fr. Leopold they consulted with the Indians of the neighborhood as to a mission site. A place about a mile west of the old stone house was shown them, and the next day ground was broken for the present residence. Practically all the work was done by Indians.

In Jan., 1907, Fr. Marcellus Troester came to Chin Lee as assistant. Bro. Placidus, who had been removed on account of ill health, was replaced by Bro. Gervase Thuemmel. In the fall of 1909, the school was built, about one-half mile east of the mission, and on April 1, 1910, it was opened, with 49 pupils in attendance. The Indians had been visited previously, and the advantages of a secular and a religious training of their children explained to them. In consequence they willingly gave their signatures for the religious instruction of their children.

While the school was nearing completion, the Fathers, aided by kind friends, were enabled to erect a neat chapel of stone at the mission. Special mention is due to a member of the Marquette League, who donated \$1000.00 for this purpose, with the condition that the chapel be dedicated to Our Lady of the Annunciation. On March 25, 1912, the feast of the Annunciation, the chapel was solemnly blessed.

The number of pupils increased year by year. Catholic instruction was given twice a week at the school and on Sundays at the chapel. A lantern with biblical and catechetical slides was a great help in impressing the religious truths upon the minds of the children and in making the instructions more interesting. The first fruits of the mission were reaped on May 3, 1914, when 18 boys and 24 girls received Baptism and First Holy Communion.

To date, 453 have received Baptism at this mission. Of the 203 pupils enrolled at the Government school, 186 are Catholics; they receive instructions Monday and Wednesday evenings of each week and attend the regular Sunday services. The baptized children receive the Sacraments every two weeks.

At present Fr. Emanuel Trockur is in charge at Chin Lee, with Fr. Clementine Wottle as assistant, and Bro. Reinhold Koesters, lay-brother.

St. Michaels Mission

St. Michaels, Ariz.

THIS mission for Navajo Indians was undertaken in 1897, when the Very Rev. Raphael Hesse, O. F. M., Provincial of the Cincinnati Province of St. John the Baptist, accepted the invitation of the Rt. Rev. Msgr. Stephen, Director of the Bureau of Catholic Indian Missions, at Washington, D. C., to establish a mission among that pagan tribe of Indians. Through the generosity and the pious zeal of Mother M. Katherine Drexel, a plot of ground, 160 acres, was purchased for this purpose the year before by the bureau.

On July 26, 1898, the Provincial Chapter appointed Fr. Juvenal Schnorbus superior, Fr. Anselm Weber, his assistant, and Bro. Placid Buerger, lay-brother, to start this work. They left Cincinnati for the Navajo country on October 3, arrived at what is now called St. Michaels on the 7th, and said the first holy Mass there on the 11th of the same month.

St. Michaels is about 26 miles northwest of Gallup, New Mexico, the nearest railway station. There the missionaries established themselves in an oblong square stone house, which was originally built for a trading post. They eagerly sought to get acquainted with the Indians by reconnoitering the neighborhood and by friendly treatment of those whose curiosity led them to visit the place. They soon found that none of them could speak either Spanish or English, and that, therefore, their first efforts would have to go towards acquiring some knowledge of their extremely difficult language. With the help of good interpreters, they gathered a large number of words, idioms and conjugated verbs, of the Navajo language, began the translation of the Bible history and catechism, and explained to the Indians the object of their coming. By these means and by frequent travels through the Reservation to visit the Indians in their homes, they gained a large number of friends among them, and thus prepared the way for future work.

Since the Navajos lived in widely scattered parts, it soon became apparent that one of the main conditions for effective and permanent work among them would be a school, where their children could be thoroughly instructed, while the parents could be influenced through the children. It was, therefore, with sentiments of great joy and gratitude that the missionaries heard of Mother Katherine's intention of erecting a mission school for Navajo children at St. Michaels as soon as possible.

About this time, 1900, Fr. Juvenal was transferred to Cincinnati, and Fr. Anselm appointed superior of the mission, with Frs. Leopold Ostermann and Berard Haile his assistants. Fr. Anselm spent most of his time in the saddle, visiting all parts of the Reservation, and explaining to the Indians the advantages of having their children educated in secular as well as religious knowledge just the same as white children. He told them about the school, which would be erected for them at St. Michaels, where their children would be well cared for bodily and spiritually. The Indians became very much interested, and promised to send their children to the school.

In the fall of 1901, Mother Katherine, accompanied by one of the Sisters from Santa Fe, and by her niece, Miss Josephine Wharton, visited St. Michaels, where she had a council with the Indians on this matter. About 20 prominent and influential headmen were present, and the advantages of a school and of having their children educated were thoroughly discussed. As a result, the headmen were very much pleased and pledged themselves to send their children, and to help the work along by word and deed. Mother Katherine purchased the ranches of S. E. Day and John Wyant, which were contiguous to the mission property. On account of its favorable location, the Day ranch was chosen for the site of the school.

Soon after plans were ordered for a building with class rooms, dormitories, etc., for 130 children, and cloistral apartments for the Sisters; the contract was awarded to James H. Owen, of Minneapolis, Minn. Building was begun the next June and finished the following November. On December 3, 1902, the feast of St. Francis Xavier, the school was opened with 51 pupils, who had been recruited from various parts of the Reservation, and who later helped to sow the seed of faith among the older Indians. The number of pupils increased from year to year, so that additional buildings had to be erected. The present enrollment exceeds 270, and the building is being enlarged to accommodate more next school year. Of the 270 children, all are baptized except 40 or 50, and these will receive the Sacrament of Baptism before the end of the school year. More than 140 go to confession every week, while there are about 225 weekly Communions.

In 1903, the inadequate and cramped quarters of the missionaries were

replaced with a two-story adobe building and chapel. The work grew and prospered and branched out into several mission stations at Fort Defiance, Chin Lee and Lukachukai, Arizona; Tohatchi and Shiprock, New Mexico, and Towao, Colorado. From these centers the missionaries visit the different sections of the Indian Reservation, saying Mass, administering the Sacraments, visiting the sick and assisting the Indians in their domestic and temporal as well as their spiritual affairs.

In 1923, the 25th anniversary of the founding of the mission was solemnly celebrated. On that occasion Fr. Fridolin Schuster preached the sermon, in which he sketched the work of the Fathers and Sisters among the Navajos. He referred to the large number of baptisms; to the 2000 Catholic Navajos, graduates of the school and others; to the flourishing condition of the faith on the Reservation, evidenced by almost 20,000 holy Communions in one year, and to the promising prospects for the future.

Following is the present personnel at St. Michaels: Fr. Jerome Hesse, superior; Fr. Leopold Ostermann, assistant; Fr. Berard Haile, missionary to Tohatchi, New Mexico; Fr. Innocent Mittelstaedt, assistant; Fr. Otho Stauble, chaplain at Fort Defiance, Ariz., and Fr. Remigius Austing, chaplain at St. Michaels School.

St. Isabel Mission

Lukachukai, Arizona

IN the northern part of the Navajo Reservation, near the boundary line between Arizona and New Mexico, there is a beautiful, fertile valley called the Lukachukai Valley. It takes its name from the Lukachukai Mountains. There are good perennial springs in this valley, also some running waters: the Lukachukai River and Tqotso (Big Water). A goodly number of Navajos, therefore, have ranches and farms spread throughout this valley and vicinity.

Some of the first pupils of our school at St. Michaels, Ariz., came from this region, so that now quite a number of Catholics live in the Lukachukai Valley and the surrounding country. This fact, as also the wish of the Indians to have an "æ'nishodi" (longgown or priest) live among them, induced Fr. Anselm Weber to select this valley as a promising place for a mission. Occasionally he visited there from St. Michaels, to give the Catholic Navajos a chance to hear Mass, receive the Sacraments, and religious instructions. As all this had to be done in one of the Indian houses, he recognized the necessity of having a chapel there.

In the fall of 1909, at a large gathering of Navajos, he made them acquainted with his intentions. The Indians most willingly gave him a piece of land for this purpose.

After the grant had been approved by the Indian Department, he built a chapel there, with two small rooms in the rear. Fr. Marcellus Troester then began to visit Lukachukai occasionally from Chin Lee, and in 1912, went there regularly once a month. However, the Indians were not satisfied with this arrangement, but wanted the "æ'nishodi" to come and live among them.

In 1915 Fr. Berard Haile was appointed resident missionary at Lukachukai, with Bro. Gervase Thuemmel. During his stay a new residence and chapel were built, the work being done by the missionaries with the help of Indians. There is a Government Day School at Lukachukai, not far from the mission, with a capacity of about 50 pupils. The books of this mission record 66 baptisms.

During the last two years, Lukachukai has been without a resident missionary, owing to the lack of priests. The Indians of that region are continually asking when another æ'nishodi will be sent to stay and live among them. It is to be hoped that their wish may soon come true, especially as a considerable number of Catholics live about there, and the prospects of other mission points to those parts are many.



PROVINCE OF THE
HOLY NAME OF JESUS





*Most Rev. Denis Schuler, Novice Master and Commissary at Paterson for Many Years.
Later Minister General of Order of Friars Minor; Raised to Dignity of
Archbishopric of Naztanzus. Died September 7, 1926.*

The Province of the Most Holy Name of Jesus

BY a decree of Most Rev. Fr. David Fleming, Vicar General of the Franciscan Order, dated September 16, 1901, certain houses pertaining to the Custody of the Immaculate Conception of Allegany, N. Y., were joined to those of the Commissariat of St. Elizabeth, Paterson, N. J., in order to form a new American Province of the Most Holy Name of Jesus.

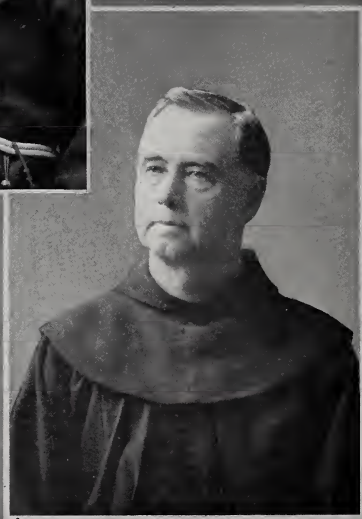
The Custody of the Immaculate Conception had been founded in 1854 by four Franciscans from Rome who had been brought to America by Bishop Timon, of Buffalo, to labor in his diocese. Their first foundation was at Ellicottville, N. Y., which became the center of twenty some missions attended by the Friars. Five years later a college and seminary for the education of secular priests was opened near Allegany, N. Y., on a site of land donated by Mr. Nicholas Devereux, who had promised support to the Friars before they left Rome. The new college was dedicated to the Seraphic Doctor, St. Bonaventure, and became the headquarters and mother house of the community.

As the number of Friars increased, other houses were established and on March 1, 1861, St. Bonaventure's and dependent monasteries were raised to the rank of a Custody under the title of "The Most Pure Conception of the Virgin Immaculate," with Father Pamphilo da Magliano as the first Custos. Among the Friars who came to work in America at this time was the late Cardinal and Apostolic Delegate, Diomedes Falconio, then a candidate for the priesthood and later professor and president of St. Bonaventure's.

Father Pamphilo also founded the community of Franciscan Sisters whose mother house is at Allegany, N. Y. This community was approved by the Sacred Congregation on January 26, 1905.

About twenty years after the coming of the first Franciscans to Allegany another band of Franciscans left Europe, not on invitation as did Father Pamphilo and his companions, but driven forth against their will to seek a new home and new fields of labor. This second band did not come from Italy, the cradle of the Order, but from Germany, where the Order had been established in the lifetime of St. Francis.

The "May laws" (May, 1873) and the "Laws for Religious Orders" (May, 1875) issued by the Prussian Government and enforced to the letter, made it impossible for these Franciscans to remain in the land of their birth and in the monasteries venerable with age and sanctified by long centuries of prayer and religious observance. Upon the publication of the laws of 1875, the



*Fr. Edward Blecke, Now Definitor
General at Rome.*

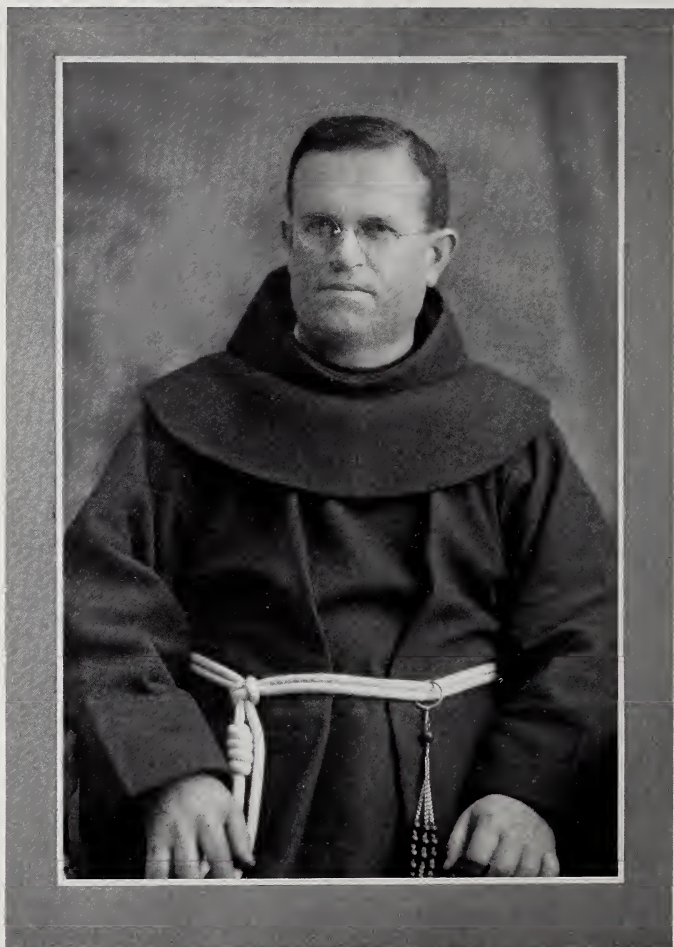
Very Rev. Fr. Joseph Butler. †

Franciscans of the Province of Fulda believed that they would be unmolested as their province lay in a Catholic district; but they were soon undeceived and were obliged to look about for a new home. On August 16, 1875, a band composed of Fathers Ferdinand Mueller, Francis Kock, Gregory Schlitt and Brothers Ivo Wefers, Julian Buechel and Roger Lagleder, set out for America. After wandering about for many months, the Bishop of Ogdensburg, N. Y., in the spring of 1876, placed the Fathers in charge of St. Stephen's parish in Croghan, Lewis County, N. Y., and thus gave the exiles permanent shelter.

As soon as the news of their good fortune reached Europe other Friars of the disbanded Province hastened to join them and a larger field of labor had to be sought. Through the generosity of Right Reverend Bishop Corrigan, of Newark, a little monastery which had been built by the Bavarian Carmelites in Paterson, N. J., to provide a home for that community in the event of the laws of suppression reaching Bavaria and which had remained idle practically since its erection due to the fact that the religious of Bavaria were not molested, was given to the Fulda Franciscans. They took up their abode in Paterson in August, 1876. Very Reverend Aloysius Lauer, Superior of St. Elizabeth's Custody, comprising all the Friars of the Fulda jurisdiction in Europe and America, took up his headquarters in Paterson in 1878, and remained here until called to Rome as Definitor General. He was later elected General of the Order, which office he held till his holy death in 1901.

In 1887, upon the mitigation of the laws, Very Reverend Damasus Ruesing, who was then Custos-provincial, returned to Germany to re-establish the headquarters of the Custody in Fulda. The re-established Custody was raised to the dignity of a province in 1894 and Very Reverend Denis Schuler, who was then superior of the American community, was elected the first Provincial. Father Denis was subsequently chosen Definitor General and General of the Order and in 1908 was consecrated Archbishop of Nazianzen i. p. i. He died, September 7, 1926, in the Franciscan monastery of Gorheim, near Sigmaringen, Germany.

The houses established by the German Friars in America remained as a Commissariat of the Fulda Province until they were united with several houses of the Custody of the Immaculate Conception and erected into a Province on September 16, 1901. Very Reverend Edward Blecke was chosen first Provincial and held office for nine years, during which time the Provincial's headquarters were in Paterson. In 1910, Very Reverend Anselm Kennedy was elected Provincial and the Provincial residence was transferred to New York City. In 1916 Father Edward was again elected Provincial and served for a period of three years. In the General Chapter of the Order



Very Rev. Fr. Benvenute Ryan, Present Provincial.

held at Assissi in 1921 he was chosen Definitor General, which office he now holds. The Provincial Chapter of 1919 chose Very Reverend Mathias Faust as Provincial and at the next Chapter he was re-elected. In the last Chapter, held in July, 1925, Father Mathias was succeeded by Very Reverend Benvenute Ryan, the present Provincial.

From the time of their coming to America the Friars of both Custodies were engaged almost exclusively in parish work with the exception of those of the Immaculate Conception Custody in St. Boniventre's College and Seminary, though they too were obliged to go out to neighboring towns and villages on Saturdays and Sundays to administer to the faithful in parishes without resident priests. Each house besides having a parish attached became from the time of its foundation the center of missionary activity, some houses having at times as high as twenty mission stations. In many cases before the coming of the Friars the people in these smaller places had been entirely without a church or the services of a priest and the faith was often dormant. Though some of the houses still have missions attached, as shall be seen, it has been the policy of the province to build up the mission to a state where it can support a resident priest and then to turn it over to the Bishop of the diocese, thus releasing the Fathers for the principle work of the Order, namely, the preaching of missions, retreats, etc.

The following are the houses now comprising the Province of the Most Holy Name:

St. Francis' Monastery

135 West 31st Street, New York City

Since 1910 St. Francis' had been the residence of the Very Reverend Father Provincial. The present church was built in 1892 on the site of a church built in 1844 by Reverend Zachary Kunz, O. F. M., a Franciscan from Hungary who also established the parochial school. In 1864 Archbishop McCloskey requested the Fathers of the Custody of the Immaculate Conception to take care of the parish. Father Pamphilo, the superior, agreed and procured Reverend Andrew Pfeiffer, O. F. M. (1864-1870) from the Tyrolese Province to look after the German congregation. Formerly in a residential section of the city, this church is now surrounded by New York's great hotels, large office buildings and department stores, and in recent years has become one of the most popular churches of the metropolis. In 1904 permission was obtained from Pope Pius X to celebrate Holy Mass in this church at 2:30 a. m. on Sundays and holydays to accommodate the night workers who, for the most part, live outside of the city and who would otherwise have no



St. Francis of Assisi, New York City.

School

Church

Friary

opportunity for hearing mass. The noon day Mass formerly celebrated during Lent and November, is now celebrated daily at 12:15, and the church is filled to overflowing with workers who thus spend their noon hour. The Fathers are constantly engaged in hearing confessions. Father Anselm Kennedy, ex-Provincial and present pastor, has recently decorated the interior with beautiful mosaics representing the history of the Franciscan Order. The Community consists of the following:

Fathers: Very Reverend Benvenute Ryan, Provincial; Very Reverend Mathias Faust, Guardian and ex-Provincial; Very Reverend Anselm Kennedy, ex-Provincial and Pastor; Reverend Chrysostom Huegel; Reverend Benvenute Rudolph; Reverend Gabriel Nangle; Reverend Augustine Metz; Reverend Samuel Grega; Reverend Theophilus Wickel; Reverend Roger Rochon; Reverend Brendan Lyons; Reverend Theophane Leary; Brothers Xystus Will, Albert Rittenmaier, Gabriel Mehler, Bentivolius Lotz, Anthony Gaspich, Paschal Edwards.

St. Bonaventure's Monastery, Allegany, N. Y., with St. Bonaventure's College and Seminary

The monastery was founded in 1856. In 1859 a college and seminary for the education of secular priests was opened, to which was later added the regular commercial, scientific and classical courses. In 1874 the college was empowered to confer academic and honorary degrees. The first graduate of St. Bonaventure's (1875) was the Reverend Michael J. Kenny, later Bishop of St. Augustine, Fla. At present the institution comprises the following buildings: church, monastery, seminary, college and gymnasium with swimming pool, running track, etc., erected in 1918 in memory of Father Joseph Butler, O. F. M., for many years President of the institution. The building known as Alumni Hall contains an auditorium, laboratory, students' reading rooms and a library of many rare volumes. Work has recently been started on a new dormitory to accommodate three hundred and fifty students. St. Bonaventure's Monastery is also the clericate for the theological students of the province. The community:

Fathers: Reverend Solanus Dowling, Guardian; Reverend Thomas Plassman, President of the college and seminary; Reverend John Roser; Reverend Francis Walsh; Reverend Alexander Hickey, President Emeritus; Reverend David Ramos; Reverend Vincent Kelly, Pastor; Reverend Stanislaus Woywood; Reverend Denis Robinson; Reverend Albert O'Brien; Reverend George Skelly; Reverend Timothy Monahan; Reverend David Baier; Reverend



St. Bonaventure, St. Bonaventure, N. Y.

*Friary
Chapel
Way of the Cross
College and Library*

*Campus
Gymnasium
Calvary
Seminary*

Robert O'Hea; Reverend Gerald McMin, Vice-president; Reverend Victor Mills; Reverend Arthur Brophy; Reverend Christopher Hee; Reverend Cyprian Mensing; Reverend Eugene Seraphin; Reverend Michael Harding; Reverend Bede McIntyre.

Theologians, fourth course

Reverend Bertrand Campbell, Terrence McNally, Remigius Flieshell, Lambert Zaleha, Aidan Burns, Herbert Gallagher, Lucian Gallagher and Urban Scanlon.

Third course

Fratres Norbert Carroll, Felician Berkery, Valerian De Rome, Julian Finley, Leonard Walsh, Edmund Murphy, Richard Harold, John Joseph Pryle, Conrad O'Leary, Capistran Petrie, Barnabas McLarney, Paul Seibert, Virgil McGovern, Kenneth Sullivan.

Second course

Fratres William Clancy, Maurice Scheier, Frederick Loeffel, Edgar Barrett, Bartholomew Timlin, Innocent Zeiner, Walter Hammon, Xavier Niederlander, Malachy Cain, Cyril McGuire, Claude Kean, Valentine Long, Celsus Wheeler, Ralph Reilly.

First course

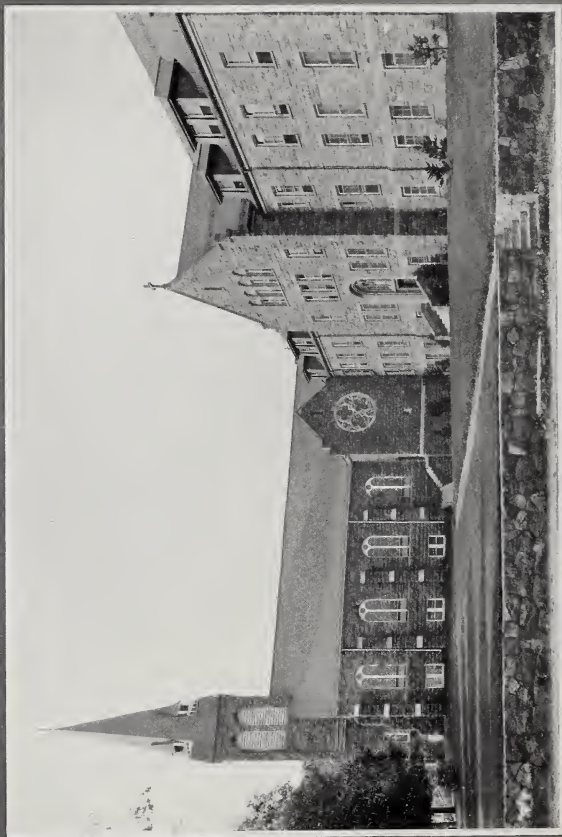
Fratres Boniface McConville, Henry Curley, Flavian Wilber, Harold Blake, Anacleto Sutherland, Martin O'Kane, Ernest Sheehan, Coelestine Bittenbender, Wilfred Hughes, Isidore O'Brien, Placide Hennessey, Owen Leary.

Brothers Alexius Hillman, Gentile Collins, Menander Lang, Patrick McGann, Ferdinand Worle, Gerard Wroblewski.

St. Bonaventure's Monastery

Paterson, N. J.

As already stated this monastery was founded in 1876 in a building erected by the Carmelite Fathers from Bavaria and has been enlarged from time to time until it now houses a community of sixty members. The novitiate of the Province has always been located here and for many years also the house of studies for the students of theology. In recent years the increasing number of novices entering the Order each year made it necessary to transfer the theological studies to Allegany, N. Y. The parish church connected with the monastery was dedicated in 1880 and serves the Catholic population of the district besides providing the popular Franciscan devotions for thousands of Catholics of the city. The monthly meeting of the Third Order is attended by members from many neighboring cities. Fathers residing in the monastery are in charge of the parishes in Singac, Dundee Lake, Warren Point, Delawanna.



St. Anthony's Church and Friary, Butler, N. J.

Fathers: Rev. Luke Panfoerder, Guardian; Rev. Charles Loeffelholz; Rev. Marcellus Kolmer; Rev. Fabian Lepich; Rev. Casimir Krysa; Rev. Ignatius Boyce; Rev. Jerome Dawson, Master of Novices; Rev. Alban Sambrooke, Pastor; Rev. John Forest Loviner; Rev. Cornelius Madden.

Brothers Andrew Wenning, Stanislaus Godzwa, Cajetan Baumann, Cletus Glackin, Alphonse Humm and Kevin O'Brien.

Cleric Novices, 27; Brother Novices, 8; Tertiary Brothers, 4.

St. Stephen's Monastery

Croghan, N. Y.

St. Stephen's was the first house of the exiled German Franciscans. The parish, together with a few neighboring missions, was placed in their care in 1876. The church was probably built in 1842 and before the coming of the Friars was cared for by secular and religious priests who visited the scattered Catholic communities only at intervals. Shortly after the arrival of the Friars a church, monastery school and Sisters' convent were built, the convent being at the same time a boarding school for children from the mission districts. These buildings were destroyed by fire in 1902 and were rebuilt by Father Leo Heinrichs, O. F. M., who met his death at the hands of an assassin in Denver, Colo., in 1908. The beautiful new parish school with high school department, built in 1915, was erected in Father Leo's memory. Since 1912 St. Stephen's has been the house of studies for the philosophers. In recent years, however, the large number of students has made it impossible to accommodate all the philosophers in one monastery and the course was divided with St. Anthony's Monastery at Butler, N. J., as the house for the second course. The Fathers have charge of four missions—Belfort, the little church of which was erected in 1830 and is the oldest in northern New York; Indian River, Castorland and New Bremen.

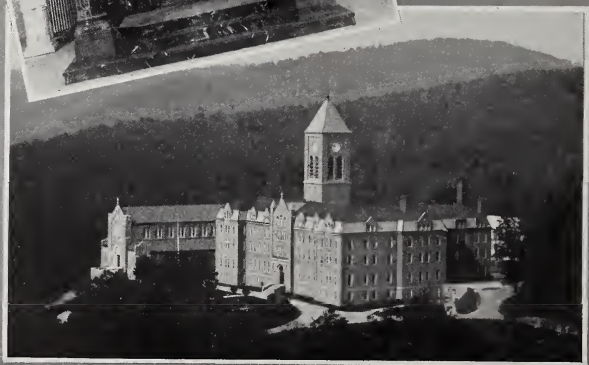
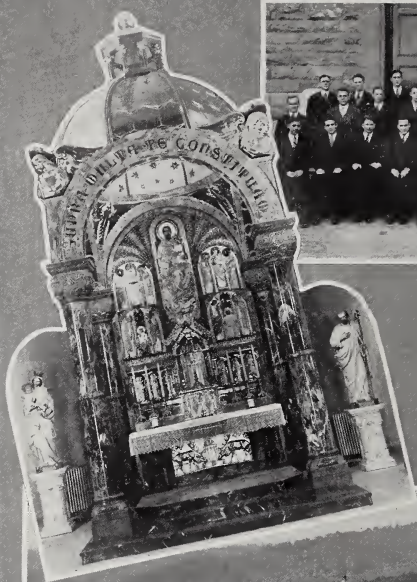
Fathers: Antonine Buch, Guardian; Clement Raab; Dominic Sonnabend; Hyacinth Barnhardt.

Clerics in I Philosophy: Fratres Benign Smith, Elmer Nichols, Winfred McCarthy, Rupert McCann, Cletus Hughes, Herman Sullivan, Maurus Fitzgerald, Irenaeus Herscher, Joseph Cragan, Augustine Goff, Arsenius Knuth, Anthony Koresk, Quirin Britt, Constantine Fink, Adalbert Callahan, Archangel Doran, Fulgence Fabinski, Roch Knopke.

St. Anthony's Monastery

Butler N. J.

This monastery was founded in 1880 by Father Francis Koch, O. F. M., who was well known throughout the east because of his activity in erecting



Altar in Chapel.

St. Joseph's, Callicoon, N. Y.

Group of Graduates.

churches and chapels in neglected Catholic communities. Father Francis was several times Superior of St. Anthony's and before his death in 1920 erected the beautiful stone monastery. The church, built in 1893, was enlarged by a transept and apse in 1922. Plans are now complete for a new school and Sisters' convent. St. Anthony's is now the house of studies for the second philosophy course. For many years it was the center of missionary activity for large districts of northern New Jersey, and before becoming a house of studies was the residence of many of the Fathers engaged in preaching parish missions. The missions now attended from St. Anthony's are: Macopin, the oldest parish in the state; Pompton, Greenwood Lake, Ringwood, Wyckoff, Lincoln Park and Kinnelon.

Fathers: Rev. Angelus Tintle, Guardian; Rev. Damian Kehr; Rev. Thomas Cosgrove; Rev. Otho Spann; Rev. Berard Vogt; Rev. Alfred Martin; Rev. Kieran McGrath.

Clerics: III Course of Philosophy—Fratres Giles Lawler, Killian McFall, Romuald Gillen, Leander Hartdegen, Philip McCool, Victorian Rosboschil, Ronald Scott, Donald Hoag, Sylvan McGarrigle, Viator Toprahanian, Camillus Lillus, Cosmas Flood, Lucius Rosboschil, Pancratus Halstrom, Florian Dwyer, Kevin Walsh, Callistus Smith, Linus Verhelst, Aubert Berthold, Felix Reitlingshofer.

II Course of Philosophy—Fratres Raymund Gallagher, Roland Burke, Benedict-Joseph Dudley, Alvin Hughes, Anthony Fox, Colman O'Connor, Ermine Klaus, Peter Baptist Duffee, Paul Breagy, Francis Spellman, James Rigney, Barnabas Girard, Emmanuel Duffy, Alexius Hamilton. Brothers Capistran Polldavid, Lucius Chmura, Elzear Chronik, Leonard Lamanno, Brendan Claire, Thomas LeBlanc.

St. Joseph's Seraphic Seminary

Callicoon, N. Y.

Immediately upon the union of the two Custodies into the Province of the Most Holy Name, the Fathers began to plan for a seminary for the exclusive training of candidates for the Order. Up to this time the Custody of the Immaculate Conception had educated the candidates for that Custody at St. Bonaventure's College, Allegany, N. Y., and the Custody of St. Elizabeth had drawn its candidates from German Franciscan colleges in Holland. In 1901 the newly erected Province purchased a large summer hotel on a beautiful site overlooking the Delaware River at Callicoon, New York, and began at once to use the building for college purposes. At the same time work was begun on the beautiful stone building which now forms St. Joseph's Semi-

nary. As soon as it was ready for occupancy (1910) the old hotel building was razed. A tract of eighty-five acres was acquired in the original purchase and the land besides furnishing the institution with farm products is used in part as campus and furnishes the water supply. A beautiful chapel begun a few years ago is nearing completion. The parish of Callicoon is in charge of the Fathers, and the professors of the Seminary attend the missions scattered throughout the Delaware valley for a space of about fifty miles. These are: Cohecton, Lake Huntington, Narrowsburg, Yulan, Pond Eddy, North Branch, Jeffersonville, Youngsville, Hankins and Long Eddy. The present enrollment is 130 students—the full capacity of the institution. After graduation the students enter the novitiate at Paterson, N. J.

Fathers: Rev. Raphael Adams, Guardian; Rev. Cuthbert Cotton; Rev. Columban Kelly; Rev. Finbar Carroll; Rev. Edwin Garrity; Rev. Louis Farrell; Rev. Gerard McGlynn; Rev. Adrian McGonnell; Rev. Fintan Crowley; Rev. Gilbert Monroe; Rev. Gentile Crowley.

Brothers Roger Ruthe, Crispin Post, Juniper Schlehuber, Justus Fluegel, Roch Lauer, Salvator Leising, Stephan Schweighardt and Bruno Joyal.

St. Patrick's Church and Residence

Buffalo, N. Y.

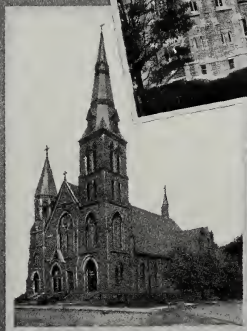
This parish, formerly called St. Vincent's, is the third oldest in the city, having been founded in 1853. In 1857 it was placed in charge of the Franciscans of the Custody of the Immaculate Conception and has since been one of the most popular churches in the city. Formerly in a residential district of the city, the growth of business in the direction of the church forced many of the old parishoners to move to other sections of the city whence they still return for their favorite devotions. Besides the fine stone church and monastery there is a beautiful chapel of the Third Order connected with St. Patrick's where the monthly meetings are held. At the time of the union of the two Custodies, St. Patrick's was the residence of the Custos of the Immaculate Conception Custody.

Fathers: Rev. James Keenan, Praeses; Rev. Alphonse Duff; Rev. Joachim Cuniffe; Rev. Ferdinand Heckmann. Brothers Benno Holleritter and Leo Farrara.

St. Elizabeth's Church and Residence

Denver, Colo.

When Denver was but a growing town the Friars were called from the East to look after the many Catholics who had gone to Colorado. From



Croghan, N. Y., Friary and Church.

St. Elizabeth's, Denver, Colo.

St. Joseph's, Winsted, Conn.

St. Patrick's, Buffalo, N. Y.

St. Patrick's Friary, Buffalo, N. Y.

the time of their arrival in 1887 the Friars made their residence in Denver, but for several years they followed the camps of the workers who were building the first railroad in the State, ministering to the spiritual needs of the Catholic families who moved with the progress of the road. As stationary towns grew on some of the camp sites, the Friars erected churches and attended them so that all the territory around Denver now comprising such cities as Golden and Boulder was once their field of labor. The church, monastery and school was built by Father Francis, of whom mention has been made. It was in this church that Father Leo Heinrichs, O. F. M., was shot by an assassin as he distributed Holy Communion at Mass on Sunday, February 23, 1908. The cause of this saintly Friar is being examined in Rome with a view to his eventual beatification.

Fathers: Rev. Eusebius Schlingmann, Praeses; Rev. Athanasius Hunfeld; Rev. Godfrey Doyle. Brother Antonine Masson.

St. Joseph's Church and Residence

Winsted, Conn.

This parish, founded in 1851, was confided to the care of the Friars of the Immaculate Conception Custody in 1865. Father Leo a Sarrazena was the first Franciscan pastor. He thoroughly reorganized this parish.

Fathers: Very Rev. Andrew Slattery, Pastor; Revs. Ambrose Greelis; Ephrem Snyder; Columban Kelly.

Holy Cross Church and Residence

Clason Point, New York City

At the request of the Archbishop of New York the Friars of St. Francis' Monastery, New York, began in 1921 to say Mass on Sundays for the growing colony on the sound north of New York City which had recently been incorporated into the city of New York. As the number of Catholics increased it became necessary for the Fathers to reside at the Point and build a church and school. In 1924 Archbishop Hayes dedicated the beautiful combination building which now serves the parish.

Fathers: Rev. Fidelis Reynolds, Praeses; Rev. Bernard Spiegelberg; Rev. Sylvester Herold; Rev. Justin Walsh; Rev. Daniel Ostler; Rev. Jeremiah Stone. Brothers Aloysius Lettieri and Fintan Nannery.

St. Joseph's Church

East Rutherford, N. J.

A congregation composed of Catholics from East Rutherford and Carlstadt was formed in 1872, and the following summer a frame church was erected.

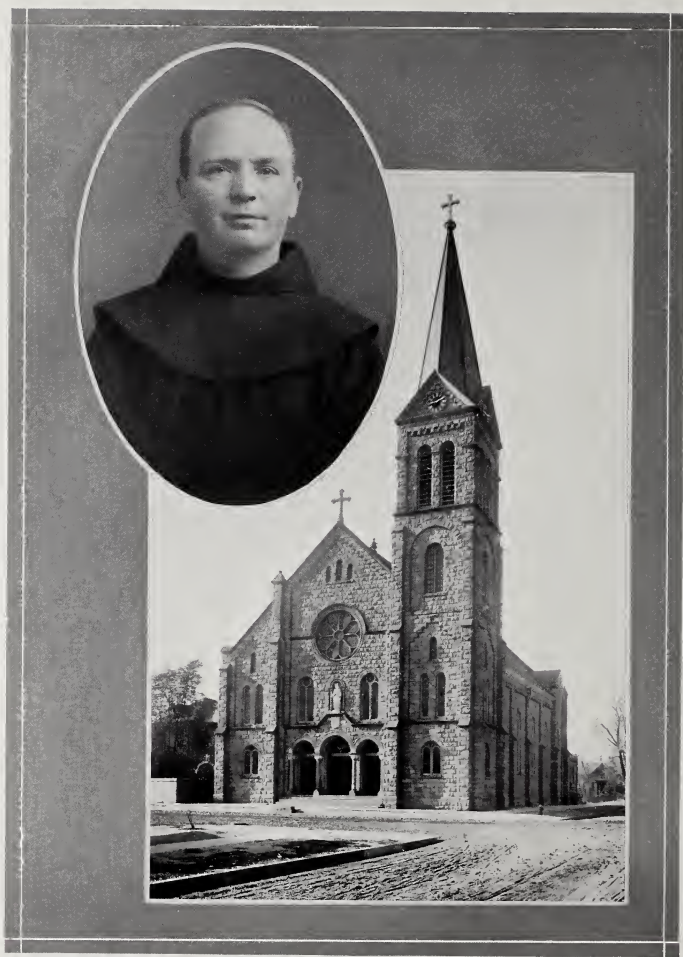
Secular priests from Passaic, a neighboring city, said Mass for the congregation until 1876, when the Rev. Gerard Funche was appointed resident pastor. In August, 1885, he was succeeded by the Rev. Camillus Mondorf, who remained pastor of the church until, incapacitated by old age, he was obliged to resign and the parish was placed in charge of the Franciscans. This occurred in 1912. Father John Stark, O. F. M., was placed temporarily in charge until the Chapter of 1913 when Father Hilary Reinhold, O. F. M., was named pastor and superior with Father John as his assistant. In 1914 Father Hilary was appointed Guardian in Croghan to fill the vacancy caused by the death of Father Hyacinth Rueberg, and Father John became pastor and superior. Under his regime a beautiful new school was built and placed in charge of the Benedictine Sisters from Elizabeth, N. J. In 1917 Father John was succeeded by Father Aloysius Bushmann, O. F. M., who completed the school and started a fund for a new church. In 1923 Father Hilary was reappointed pastor, which office he now holds. He was chosen Custos of the Province at the Chapter of 1925. The parish of East Rutherford has grown steadily for the past twelve years, necessitating a new church for which plans are being made. Attached to this parish are the growing missions of Rochelle Park, established in 1912, and Woodridge, where a new chapel was dedicated in 1926.

Present community: Fathers Hilary Reinhold, Custos and Superior; Edwin Garrity; Thaddeus Hall; Brother Giles Grosshausen.

Holy Name Church

Garfield, N. J.

In 1911, Father Francis Koch, O. F. M., began to say Mass in a hall in Garfield for the English-speaking Catholics of Garfield, and finding the attendance to be well over one hundred, he set about organizing a congregation. Father Dominic Sonnabend, O. F. M., was appointed immediately to take charge, and within a year's time the corner-stone of the Holy Name Church was laid. Father Dominic was succeeded by the late Father Joseph Bussen, O. F. M., and six years later was reappointed pastor. In 1925, Father Peter Pfister was named pastor and superior and was succeeded by Father



St. Elizabeth's, Denver, Colo.

INSET: *Fr. Leo Heinrichs, slain at Mass by a priest-hater, 1908.*

Severin Benkert, the present incumbent. Garfield borders on Passaic and shares in the cosmopolitan character of its neighbor. The growth of industry in this district has resulted in a steady increase of population. Holy Name parish has purchased ground for the erection of a parochial school and a fund for that purpose is being raised.

Present community: Fathers Severin Benkert, Superior and Pastor; Peter Pfister; Brother Peter Herzog.

* * *

Besides the Fathers and Brothers mentioned, the following are by virtue of letters of obedience from the Most Rev. Father General, residing outside of the Province: Very Rev. Edward Blecke, Definitor-General, Rome, Italy; Rev. Bernardine Biddinger, Vice-commissary, Mt. St. Sepulchre, Washington, D. C.; Rev. Aloysius O'Malley, Professor in the Seraphic Seminary of the Province of the Immaculate Conception; Rev. Paschal Robinson, Consultant to the Sacred Congregations of Religious, Studies, Propaganda and Oriental Church, Rome, Italy; four Fathers are missionaries in China; Rev. Lawrence Bultmann, Patrick Gilgan, Basil Harkins and Leo Ferrary; Three Fathers are pursuing higher studies, Fathers Mark Kennedy and Hugh Radigan at St. Anthony's International College, Rome, Italy, and Father Hubert Vechierello at the Catholic University, Washington, D. C. Brother Michael Schaefer is at present engaged in beautifying the gardens attached to the Holy Places, Palestine.

It can readily be understood that the brief twenty-five years in which the Province has existed have required intense activity on the part of all the Friars and that the process thus far has been a building-up process. Little time or opportunity has been left to devote to literary activity. Now, however, that the work of organization is complete and the difficulties met with in the beginning have been successfully overcome, the Friars will have more opportunity to devote an amount of time to research work and writing. Thus far have appeared from the pens of Fathers of the Province the following works:

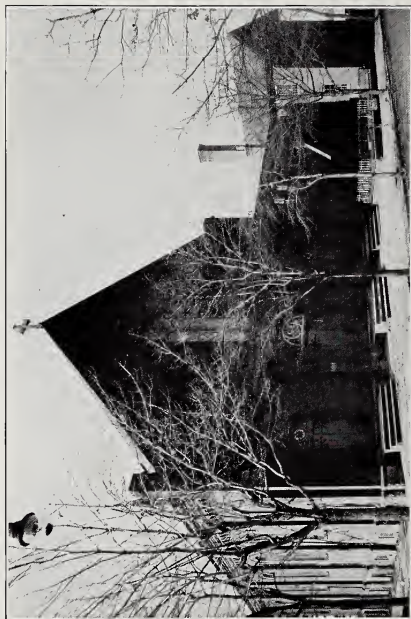
Rev. Paschal Robinson, *The Writings of St. Francis*; *The Real St. Francis*; *The Life of St. Clare*, and articles in the *Catholic Encyclopedia* and the *Archivum Franciscanum Historicum*.

Rev. Thomas Plassmann, *Beraka*; a Semasiological Study, and articles in the *Catholic Encyclopedia* and the *Archivum Franciscanum Historicum*.

Rev. Timothy Monahan—A dissertation on the Bloody Sweat. (In preparation.)

Rev. Albert O'Brien—A Chronological Life of St. Francis.

Rev. Berard Vogt—From John Stuart Mill to William James; articles in various European reviews.



*St. Bonaventure, Paterson, N. J.
Reception and Profession Class at Paterson, 1926.*

Rev. Stanislaus Woywood—The New Canon Law; Commentary on the New Code (2 vols.) ; monthly articles in the Homiletic Monthly.

Rev. Ferdinand Heckmann—Articles in the Catholic Encyclopedia and Sermons in the Homiletic Monthly.

Rev. John B. Roser—A Review of Catholic Life in the United States.

In 1903 the Friars of the Province began the publication of St. Anthony's Almanac, a yearly publication which has steadily grown in popularity and is now known all over America and English speaking countries. In 1920 "The Franciscan," a monthly magazine, was founded to help spread the Franciscan Ideal, and the success of this venture has long since been assured. Both publications are written for the most part by the Friars and are edited at St. Bonaventure's Monastery, 174 Ramsey Street, Paterson, N. J.

The work of education, so well begun by the first Friars from Rome, is being continued with unabated zeal; St. Bonaventure's College and Seminary has established a splendid record and now ranks among the foremost institutions of its kind in the East. The lay alumni are numbered by the thousand and nine hundred and sixty-three secular priests, educated by the sons of St. Francis and imbued with the spirit of the Seraphic Patriarch, have been ordained from St. Bonaventure's Seminary. Several of these have been elevated to the episcopal dignity. At present three members of the American hierarchy are proud to call themselves sons of St. Bonaventure's.

Although younger in years, St. Joseph's Seraphic Seminary at Callicoon, N. Y., has accomplished much for the Province. Fifty-two Fathers and one hundred and twenty clerics, now in philosophy and theology, received their education at St. Joseph's preparatory to entering the Order. Each year St. Joseph's sends a class averaging twenty-five young men into the novitiate, thus assuring the steady growth of the Province.

With grateful hearts, therefore, do the Friars of the Holy Name Province celebrate this year of Jubilee; grateful for the blessing of God bestowed upon the Order at large since the death of their Holy Founder, and grateful for the blessings showered in such abundance upon their Province during the first twenty-five years of its existence. Encouraged by the God-given success of these first years, they call upon the Holy Name to be their strength in the labors they undertake at the outset of the second quarter century.



PROVINCE
OF
SANTA BARBARA



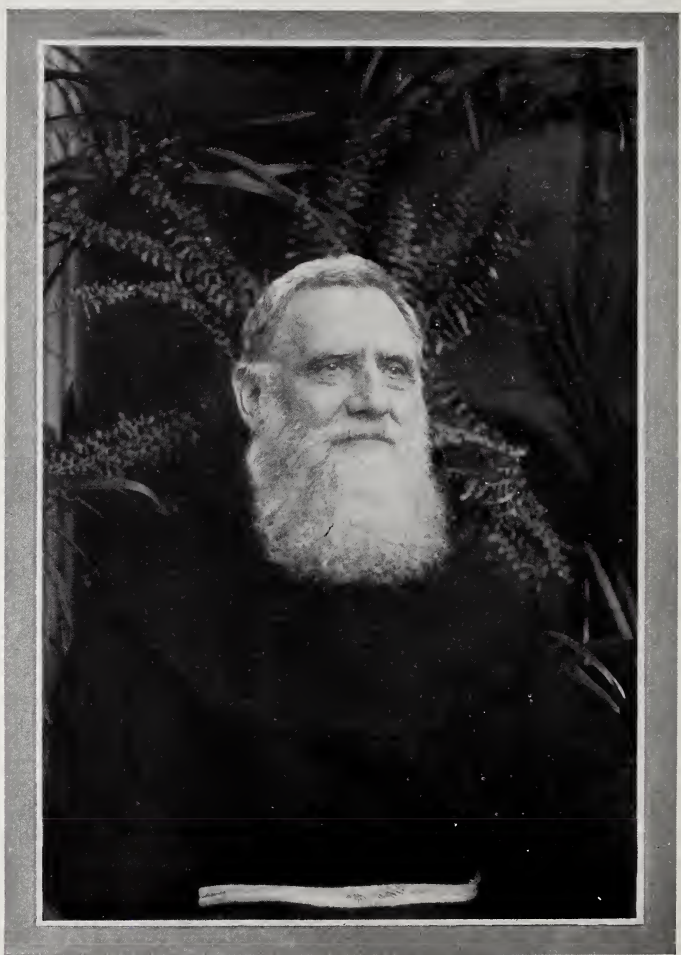
Province of Santa Barbara

THE vast territory covered by the Province of Santa Barbara, Virgin and Martyr, embraces the most ancient (barring Florida) and most interesting portion of the United States. Its jurisdiction extends from Tularosa in southern central New Mexico to the Pacific coast, a distance of 1,000 miles, and from San Diego near the southern State line of California to Seattle in Washington State, a distance of 1,500 miles.

As early as 1539, only forty-six years after the discovery of America by Christopher Columbus, the Franciscan Fr. Marcos de Niza discovered the territory now divided into the two States of Arizona and New Mexico, and in sight of the Indian Pueblo of Zuni set up the Cross, and named the country El Reino de Nuestro Padre San Francisco. The title was affirmed when Governor Juan de Onate at the head of thirty men, and accompanied by Fr. Cistudio Francisco de Escobar and Fr. San Buenaventura, coming from San Gabriel, New Mexico, opposite San Juan de los Caballeros, on January 25, 1605, arrived at the head of the Gulf of California, at the mouth of the Rio Colorado, he in writing, and in the name of the King of Spain, assigned to the Franciscans that whole territory from the Colorado to the Rio Grande as their field of missionary labor. On that day, too, in honor of the feast of the day, the Conversion of St. Paul, the Apostle, the Franciscan Custody was named La Custodia de la Conversion de San Pablo.

Crossing over to the Pacific Coast, we find Captain Juan Rodriguez Cabrillo sailing up the western shore, and on September 28, 1542, fifty years after Columbus had discovered San Salvador, discovering and entering the bay, which for the saint of the next day he christened San Miguel, but which Sebastian Vizcaino sixty years later named San Diego for the Franciscan Brother Didacus, San Diego de Alcala.

Here on July 16, 1769, the famous Fr. Junipero Serra established the first of the twenty-one Indian Missions, which in the course of time dotted the California coast as far as San Francisco Solano (Sonoma), north of San Francisco Bay. It has required volumes to relate the history of these wonderful missionary centers of heroic Franciscan activities, but the Indians have disappeared, and most of the missions have been converted into churches. By the year 1884 only one of the Missions, Santa Barbara, still remained in charge of the sons of St. Francis, and that was doomed to extinction unless aid came from abroad. This relief came, when by permission of the Holy See the venerable remnant of glorious days and its little community was incorporated into the Province of the Sacred Heart, St. Louis, Mo. The decree effecting the change was dated Rome, April, 19, 1885.



Very Rev. Fr. Hugolinus Storff, First Provincial (two terms) of St. Barbara Province.

At the chapter held at St. Louis, Mo., in July, 1885, Fr. Ferdinand Bergmeyer was elected first guardian of the new community of Santa Barbara. Ere long other convents were established along the coast and in Arizona. The new residences increased so rapidly in number, that as early as 1896 Fr. Provincial Michael proposed organizing them into an independent custody or small province, but in Rome the plan was regarded as premature. The chapter held in St. Louis on July 22, 1896, placed the communities in the far West under a commissary, and named Fr. Clementine Deymann the first to hold the office. He died only five months later, whereupon Fr. Kilian Schloesser succeeded to the office. Those following in succession were: Fr. Theodore Arentz, September 12, 1900; Fr. Peter Wallischeck, August 12, 1909; Fr. Michael Richardt, July 24, 1912.

Finally, authorized by the Holy See on October 21, 1915, the Minister-General, Most Rev. Fr. Seraphin Cimino, on November 1, 1915, erected the Province of St. Barbara, Virgin and Martyr, to embrace the monasteries, residences, and Indian Missions of Arizona, California, Oregon, and Washington. In November with his council the Minister-General named Fr. Hugolinus Storff first Provincial. The solemn installation was conducted by the Very Rev. Fr. Samuel Macke, Provincial of the Sacred Heart Province, at the venerable church of Old Mission, Santa Barbara, the motherhouse of the Province, on January 19, 1916.

At the first regular chapter of the Province, held at Oakland on July 23, 1919, Fr. Hugolinus was re-elected Provincial.

The next or second chapter of the Province of Santa Barbara, held at St. Elizabeth's monastery, Oakland, elected Fr. Turibius Deaver, a native of California, Provincial. He was re-elected for another term by the chapter held at Oakland on July 2nd, 1925.

The Province of Santa Barbara, at this writing, April 29, 1926, comprises:

Priests	111	Deaths of Religious.....	25
Clerics solemnly professed.....	18	Monasteries	8
Clerics with simple vows.....	8	Residences or Hospices.....	16
Clerics, Novices	8	Indian Mission Residences.....	5
Laybrothers solemnly professed..	39	Indian Mission Stations.....	50
Laybrothers with simple vows....	9	One Seminary with 112 students.	
Laybrothers novices.....	4	Graduates from Seminary.....	87
Laybrothers Tertiaries.....	13	Of these are now priests.....	57

The Old Mission

Santa Barbara, California

THE Franciscan friary of the Old Mission of Santa Barbara is the Motherhouse of the Santa Barbara Province. It enjoys, moreover, the distinction of being the oldest existing convent of the Order in the United States, having been canonically erected on January 5, 1853. Its history, however, dates back much further. It was on the 4th of December, the feast day of St. Barbara, in the year 1786, that Father Fermin Francisco de Lasuen, the immediate successor of Father Junipero Serra as Presidente of the California Missions, "proceeded," according to his own account, "accompanied by three other missionaries, from the Presidio to this place, blessed water and thereupon dedicated the land to God our Lord, and in like manner blessed a large cross which we raised and venerated. . . . On the 16th, after preparing a brush hut near the cross, I, in the presence of the Governor (Don Pedro Fages), sang Mass—first in this spot—in which the Rev. Fr. Apostolic Antonio Paterna also officiated and likewise delivered a short address on the subject. May it be for the higher honor and glory of God, the exaltation of His most holy name, and the good of souls."

Thus was added the tenth link of that chain of twenty-one, which strung along the California coast, joined San Diego in the south to Sonoma in the north.

Frs. Antonio Paterna and Cristobal Oramas were the first missionaries appointed here.

From the very morning of its founding Santa Barbara Mission became a power for christianity and civilization, a center of life, social, commercial and religious, unto the whole district. During the Mission period 1786-1846 as many as 4715 Indian baptisms were registered; 1397 marriages of Indian couples were solemnized, and 3997 Indian dead were buried with the rites of the Church. In 1803 as many as 1792 Indians made the Mission their home. All neophytes were supported at the Mission and agriculture and cattle raising were carried on on a large scale. The Mission numbered in 1803 upwards of 16,000 head of cattle.

The so-called "Secularization Acts" of the Mexican Congress brought the Mission Period to a close and opened the way for the ruin of the Mission establishments. But Santa Barbara fared better than her sisters. The Franciscans were never forced to abandon this sanctuary. In 1842 she became the seat of the first Bishop of California, Rt. Rev. Francisco Garcia Diego y Moreno, O. F. M. From 1855 the Mission was the Novitiate



Very Rev. Fr. Turibius Deaver, Provincial, St. Barbara Province.

for the Franciscans on the coast, and for several years a grammar school for white children and a college or high school was conducted here. In 1884 the little community of surviving Franciscans was incorporated into the Province of the Sacred Heart to preserve it from extinction. The connection with this Province, whose Provincial House was at St. Louis, Mo., proved very beneficial to the Santa Barbara Mission. New zeal was infused into the work of the Fathers, other workers were obtained, new buildings were erected, old ones repaired, and, with the Mission as a center, the Fathers even branched out and took over new establishments. In 1896 St. Anthony's Seraphic Seminary, for the education of candidates for the priesthood in the Franciscan Order, was opened at the Old Mission. Finally in 1915 the group of monasteries, missions and smaller stations established by the Fathers since 1885 in the States of Arizona, California, Oregon and Washington, was constituted an independent Province of the Order. The newly formed Province was named for St. Barbara, the Old Mission's Patron Saint. The Old Mission Church is now a parish church for the city of Santa Barbara and the monastery is the house of theological studies for the Santa Barbara Province.

Following are the names of the official superiors of the Old Mission Santa Barbara and the order in which they served, from the founding by Fr. Fermin Francisco Lasuen to the present incumbency:

Fr. Antonio Paterna, Fr. Cristobal Oramas, Fr. Jose Miguel, Fr. Esteban Tapis, Fr. Juan Cortes, Fr. Marcos Amestoy, Fr. Marcos Utoria, Fr. Luis Gilde Taboada, Fr. Ramon Albis, Fr. Antonio Ripoll, Fr. Francisco Sumer, Fr. Antonio Jayme, Fr. Juan Moreno, Fr. Jose Joaquin Jimeno, Fr. Narciso Duran, Fr. Gonzales Rubio, Fr. Antonio Jimeno, Fr. Jose Maria Romo, Fr. Ferdinand Bergmeyer, Fr. Kilian Schloesser, Fr. Hugh Fessler, Fr. Servatius Altmicks, Fr. Bernadine Weiss, Fr. Peter Wallischeck, Fr. Ludger Glauber, Fr. Theophilus Richardt, Fr. Theodore Arentz, Fr. Novatus Benzing, Fr. Alban Schwarze, Fr. Julius Gliebe, Fr. Peter Wallischeck, Fr. Augustine Hobrecht.

St. Boniface Church

San Francisco, California

THE parish was originally established in 1860 for the Catholics of German birth and extraction who, like thousands of other nations, came hither from all quarters of the globe attracted by the discovery of gold, and settled in and around the San Francisco bay district.



Provincial Deputatory, Province of St. Barbara.
Front Row: Very Rev. Frs. Hugolinus Storff, Turibius Deever, and Joseph Rhode.
Back Row: Frs. Theophilus Richardt, Noratus Benzeng, Adolphouse Moser,
and Adrian Schmitt.

Four different church buildings have been erected since the first foundation.

The first (on Sutter St., between Kearney and Montgomery) was a temporary structure of wood and corrugated sheet iron, which served till 1868.

The second (on Golden Gate Ave.) was a combination frame building, which for twenty-six years served as church, school and rectory.

Since the spring of 1887—at which time the Franciscan Fathers took charge of the parish—efforts were made to collect funds for the erection of buildings of a more permanent character. The middle of the year 1902 saw the completion and dedication of a splendid group of substantial buildings—church, school and friary—built solidly of pressed brick and reinforced concrete in the Romanesque style of architecture.

All but the foundation and the outer walls of the entire group was destroyed by the earthquake and fire of 1906, but it was completely rebuilt more solid and enduring on the identical foundations before the end of the year 1908.

The school conducted by the Dominican Sisters is attended by an average of 150 boys and girls.

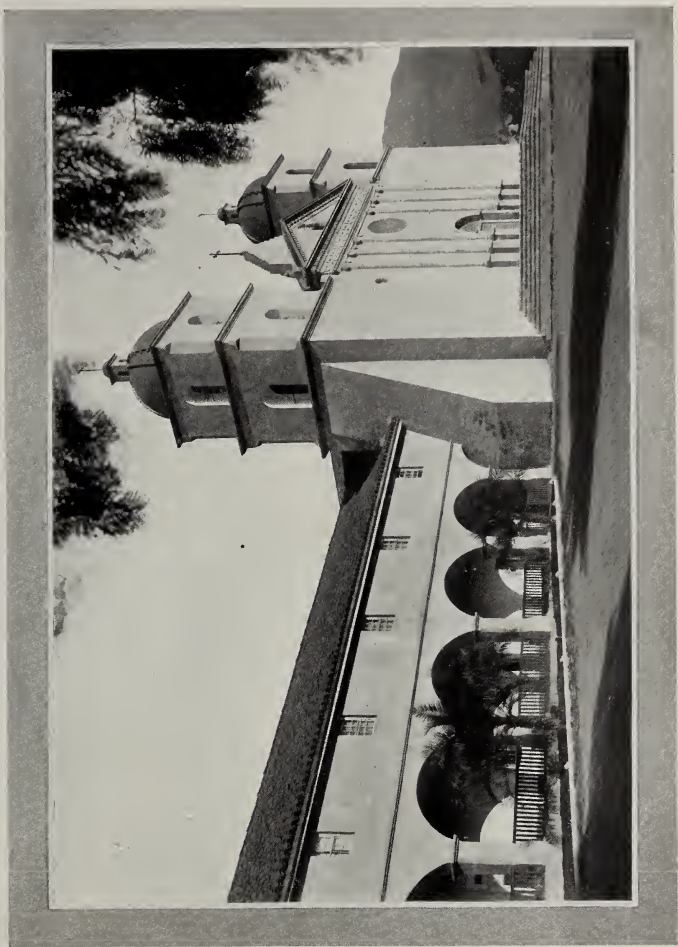
Following are the societies connected with the parish:

1. Third Order of St. Francis with a membership of 1500.
2. Holy Name Society 200.
3. St. Vincent de Paul Society 15.
4. Christian Mothers' and Altar Society 170.
5. St. Peter's Benevolent Society 190.
6. St. Paul's Benevolent Society 170.

The average number of communions yearly is 90,000. Baptisms, 55; Marriages, 30; Funerals, 45.

Following is the list of pastors since 1860: Revs. Sebastian Wulf, Peter Jos. Kaiser, Julius Kristoffy, Julius Herde, and the Franciscan Fathers Gerard Becher, Paulinus Tolkendorf, Leo Bruner, Maximilian Neumann, Apollinaris Johmann, Seraphin Lampe, Ildephonse Moser, Martin Knauff, Apollinaris Johmann.

Present membership of the community at St. Boniface: Fr. Turibius Deaver, Provincial; Fr. Julius Gliebe, Guardian; Fr. Apollinaris Johmann, Pastor; Fr. Adrianus Schmidt, Vicar; Assistants—Fr. Pius Niermann, Fr. Joachim Maier, Fr. Anthony Linneweber, Fr. Joseph Thompson, Fr. Anthony Braun, Fr. Bernardine Laumeister, Fr. Daniel O'Sullivan; Bro. Dorotheus, Bro. Melchior, Bro. Robert, Bro. Gabriel.



Old Mission Santa Barbara, Santa Barbara, Cal.

St. Anthony's Church

San Francisco

THE history of St. Anthony's Church dates back to the year 1893. Until that time St. Boniface Church was the only German Catholic house of worship in San Francisco. The scattered location of the faithful finally rendered the erection of a second parish imperative. July 23, 1893, the late Archbishop P. W. Riordan commissioned the Franciscans to found the new parish dedicated to St. Anthony of Padua. The boundaries comprised the southern half of the city of St. Francis from the Bay to the Pacific Ocean and from 20th St. to the County Line.

The Rev. Leo Bruener, Pastor of St. Boniface Church, was appointed likewise Pastor of the new parish. To the Rev. Cletus Gierchewski was intrusted the active parish work. During the first few months divine services were held in a nearby hall. The school which comprised four rooms, two of which were temporarily arranged for Church purposes, was the first parish unit completed. The church was dedicated by the Most Rev. Archbishop P. W. Riordan, March 10, 1895. The monastery was occupied in August of the same year. In the course of time both school and church were enlarged. The entire plant as it now stands represents an expenditure of more than \$250,000.

The terrible earthquake of April 18, 1906, which devastated half of the City did no material damage to St. Anthony's. All told, about 250 families are affiliated to the parish. The school is cared for by the Sisters of the Third Order of St. Dominic. At present there are about 300 children in attendance.

The following Societies are represented: St. Joseph's Benevolent Society 170 Members, St. Francis Young Men's Society 50 Members, Holy Name Society 130 Members, Altar Society 180 Members, Young Ladies' Sodality 70 Members, Children of Mary 35 Members, Pious Union of St. Anthony 1050 Members, Third Order of St. Francis 750 Members.

The average number of Baptisms per annum is 70, Confessions 40,000, Communions 30,000 (In Institutions 18,500), Marriages 15, Burials 40.

The following were Pastors at St. Anthony's: Rev. Leo Bruener (1893-1898); Rev. Raphael Fuhr (1898-1904); Rev. Placidus Krekeler (1904-1909); Rev. Apollinaris Johmann (1909-1912); Rev. Raymond Holte (1912-1914); Rev. Peter Wallischeck (1914-1915); Rev. Joachim Maier (1915-1916); Rev. Aegidius Herkenrath (1916-1921); Rev. Felician Leibelng (1921-1925); Rev. Martin Knauff (1925-).

Members of the present community: Fr. Martin Knauff, Guardian; Fr.



St. Elizabeth's, Friary and Church, Oakland, Cal.
St. Anthony's, San Francisco, Cal. *St. Francis', Sacramento, Cal.*
St. Boniface's, Friary, Church, School, San Francisco, Cal.

Charles Knebel, Vicar; Fr. Ferdinand Kenny; Fr. Gabriel McCarthy; Bro. Willbrod Tewes; Bro. Willibald Hornung; Bro. Peter Curtis.

St. Anthony's Seminary

Santa Barbara, Calif.

ST. ANTHONY'S, the junior Seminary of the Santa Barbara Province, had its humble beginnings in the year 1896, in an abandoned section of the Old Mission.

It was established and for many years presided over by Fr. Peter Wallischeck, who was succeeded by Fr. Linus Koenemund, Fr. John Otterstedt, and the present Rector, Fr. Theophilus Richardt.

Under the latter's direction ample additions were made to the original building, so that now the imposing group comprises a renovated central administration unit, a spacious boys' wing, a service section, and the latest addition, a large fire and earthquakeproof Chapel—all built along the graceful lines of the Spanish Renaissance style.

These buildings are beautifully situated near the Old Mission, on the crest of a line of foothills overlooking the city of Santa Barbara, surrounded on all sides by a matchless panorama of ocean and mountain, wooded canyon and rolling hills.

At present the Seminary registers 117 candidates from the Western States, who are studying for the Priesthood in the Franciscan Order.

The Faculty: Rev. Theophilus Richardt, Rector; Rev. John Otterstedt, Guardian; Rev. Joachim Dietrich; Rev. Ferdinand Ortiz, Vicar; Rev. Ambrose Trabert; Rev. Louis Schoen, Prefect; Rev. William Clark; Rev. Angeles Bold; Rev. Matthew Poetzl.

The house work is competently performed by six Lay-Brothers of the Order.

St. Mary's Parish

Phoenix, Ariz.

ST. MARY'S Parish of Phoenix, Arizona, has been in charge of the Franciscan Fathers since Jan. 12th, 1896. At that time it comprised about 60 English speaking and 400 Mexican families. The first church was built in 1880 by the Rev. Edward Girard. It was constructed of adobes and measured 40 by 60 feet.

The Province of the Sacred Heart appointed Fr. Seraphin Lampe,



New St. Anthony's Seminary, Santa Barbara, Cal.

O. F. M., as the first Superior and Rector and Fr. Jose Godiol, O. F. M., as the first assistant.

July 22nd, 1896, Fr. Novatus Benzing was made Superior and Rector and with three brief intermissions of six years he has guided the parish since that day.

As the only English speaking parish in Phoenix, St. Mary's counts about 350 more or less permanent families. But the number of church goers is greatly increased during the winter months, because Phoenix is known as one of the foremost winter resorts in the States. St. Mary's has today a double church, the lower for the Spanish speaking and the upper for the English speaking people. It was dedicated Feb. 11th, 1915.

The Mexicans are expected soon to build their own church. On Oct. 25th, 1925, the Claretian Fathers (Hijos de Maria) assumed the care over the Mexican population in Phoenix, together with several Stations and Missions which had been tended to from the mother church at Phoenix.

The Catholics of Phoenix can point with pride to a perfect parish school system. On Feb. 21st, 1926, the new splendid grammar school, erected at the cost of \$200,000.00, was dedicated. About 450 children are enrolled.

After graduation these children are given the opportunity of entering upon a high school course in a separate, well-equipped building.

Both schools are conducted by the Sisters of the Precious Blood of Dayton, Ohio.

Present members of the monastery: Frs. J. Capistran Damek, Guardian; Novatus Benzing, Rector; Augustine Schwartz, Jerome Lutenecker, Daniel McNamara, assistants. Religious Brothers; Pacificus Wojciechowski, Frederick Zeller, Fulgence Freitag, Francis Yaeger.

Mission San Luis Rey

MISSION San Luis Rey was founded June 13th, 1798, by Fr. Antonio Peyri under the direction of the Presidente of the California Missions, Fr. Fermin Francisco Lasuen. It began on a small scale, but grew so rapidly that it soon won the distinction of being the King of the Missions. Mission San Luis Rey enjoyed the zenith of its glory and prosperity between the years 1820 and 1830.

With the confiscation of the Missions by the Mexican government in the years 1834 began its period of decadence. The Mission Padres, robbed of the natural means of support for themselves and the Indians, were forced to leave the Mission, and as a consequence, the Mission gradually fell to ruin.



San Luis Rey, California—Founded 1798

In 1892 after a lapse of 46 years, the Old Mission came into the hands of the Mexican Franciscans. A few years later Fr. Joseph O'Keefe of the Sacred Heart Province became Presidente and began the work of restoration.

He labored hard and faithfully as did his successors, Fr. Peter Wallischeck, Fr. Dominic Gallardo, Fr. Alban Schwarze, and the present Superior, Fr. Albert Braun.

San Luis Rey Mission now serves as the Novitiate of the Province of Santa Barbara.

The community numbers twenty-seven, eight of whom are Novice Clerics and four Novice Brothers.

Opposite the Old Mission is the San Luis Rey School, conducted by the Sisters of the Precious Blood of Maria Stein, Ohio. It has an enrollment of 60 pupils.

This very briefly is the history of Mission San Luis Rey.

Under the patronage of St. Louis, its patron, may it return to its pristine glory.

St. Francis Church

Sacramento, California

THE invitation of the Rt. Rev. P. Monogue, first Bishop of Sacramento, to found this Friary with Church and Parish was accepted and the first Superior and Pastor was appointed, in the Provincial Chapter of the Sacred Heart Province, held in St. Louis, Aug. 22, 1894.

The parish was given definite limits, but the Friars were given charge also of all German-speaking Catholics in Sacramento and vicinity.

First services were held in a public hall, Jan. 20, 1895. Church and Friary, of frame construction, were ready for occupancy, April 7, 1895.

The present Church, of solid brick construction, was completed in 1910 and ready for dedication Oct. 23.

The first frame School building was opened, Nov. 5, 1895, and placed in charge of local Sisters of Mercy, who were succeeded in 1901 by the Franciscan Sisters of Stella Niagara, N. Y.

After successive enlargements, this building was superseded in 1924 by the present fire-proof concrete structure, with combined school and club features, to which was added in 1925 a wing containing auditorium and gymnasium.

In 1925, a new Friary was completed.

List of Pastors: Fr. Augustine McClory, Fr. Titus Hugger, Fr. Pius Niermann, Fr. Godfrey Hoelters (1), Fr. Victor Aertker (1), Fr. Godfrey

Hoelters (2), Fr. Felix Raab (1), Apollinaris Johmann, Fr. Victor Aertker (2), Fr. Humilis Wiese, Fr. Felix Raab (2), Fr. Ildephonse Moser, Fr. Solanus Crowley.

Number of Families: 800; Average School Attendance: Boys 194; Girls 202.

Societies: Third Order, Holy Name, Junior Holy Name, Senior Boys' Sodality, Junior Boys' Sodality, St. Ann's Altar Society, St. Elizabeth's Society, Young Ladies' Sodality, Senior Children of Mary, Junior Children of Mary.

Average number of Communions 40,000; Baptisms, 90; Marriages 30.

Present Community of Friary: Superior and Pastor: Fr. Solanus Crowley; Assistants: Fr. Boniface Bartholme, Fr. Michael Ziegan, Fr. Edward Lunney; Brothers: Ludger Hemmer and Casimir Pawlak.

St. Elizabeth's

Oakland, California

THE Franciscan foundation at Oakland was started at the request of Archbishop Riordan of San Francisco. He asked the Fathers in charge of St. Boniface Church, San Francisco, to assume charge of the German speaking people of Oakland. The Friars readily acquiesced.

In July, 1892, the Franciscans came to Oakland and organized the parish. The Pastor, Fr. Seraphin Lampe, straightway raised a combination building, church, school, and residence for the clergy. The parish school was placed in charge of the Dominican Sisters.

The parish grew apace. In 1904 a separate friary was erected to serve as a future house of studies and possibly as a novitiate. To this another wing was added in 1912.

In October, 1904, the friary became a house of studies, and the following year the novitiate was transferred from Santa Barbara to Fruitvale. Here it remained till 1923 when it was moved to the Old Mission San Luis Rey. Philosophy and the study of oriental languages are still followed here at Oakland.

The parish itself took on extension and prestige. From a few scattered families the parish has taken rank among the first parishes of the Archdiocese. The need of a more spacious and accommodating church soon came to be keenly felt. Heart and soul the congregation determined a greater St. Elizabeth's. In 1920 under the pastor Fr. Ildephonse Moser a new church was erected. Built along the lines of old Mission architecture, so

indigenous to the land of the Padre, the structure is seen and admired from all parts of the city. The new church has a comfortable seating capacity of 840. On week days four masses are regularly celebrated, and on Sunday six masses are celebrated.

In 1923 a more accommodating school met the needs of educating the young of the parish. The building was begun under Fr. Burchard, the pastor. It too is constructed along the lines of Spanish architecture. It is a two-story building, the lower floor being used as a grammar school and the upper serving as high school. A teaching staff of seventeen regular teachers and six secular instructors are busy in this department of the parish. There are in attendance about four hundred boys and five hundred girls.

The Third Order of St. Francis is established in the parish with a roll of eight hundred members. Other societies taken up with the social and intellectual welfare of the parishioners are: the Holy Name Society, St. Joseph's Sodality, St. Francis Benevolent Society, Christian Mothers' Altar Society, Young Ladies' Sodality, Children of Mary, St. Elizabeth's Dramatic Society.

Friars who served the parish as pastors in the years gone by are: Frs. Seraphin Lampe, Maximilian Klein, Vitalis Feldmann, Pius Niermann, Victor Aertker, Maximilian Neumann, Ildephonse Moser, Burchard Dietrich; the present pastor again being Fr. Ildephonse Moser.

During the year 1925 there were:

Holy Communions, 81,000.

Baptisms, 152.

Marriages, 40.

Confirmations, 289.

Converts, 33.

The religious Community of the Franciscan Monastery numbers at present ten Fathers, twenty-three Clerics and eight Brothers.

St. Francis Mission

Cowlitz Prairie, Wash.

THE Franciscan Residence of Cowlitz Prairie, Washington, is located near the town of Toledo, Washington, on the Pacific Highway in Lewis County, about seventeen miles south of Chehalis, Washington, the County seat.



Ascension, Portland, Ore.
St. Francis School, Spokane, Wash.
St. George's, Seattle, Wash.
St. Mary's, Kelso, Wash.
St. Francis', Cowlitz, Wash.

It is connected with the Parish, commonly called: "St. Francis X. Mission." This is the oldest Catholic Mission in the Northwest and the first Church in the State of Washington.

The Rev. Francis Norbert Blanchet came here from Canada, in the year 1838, with the Hudson Bay Company and arrived in Cowlitz Prairie on Sunday, Dec. 16, 1838. He said the first Mass in Cowlitz Prairie on the same Sunday, Dec. 16, 1838, and erected the first log church for the Indians and French-Canadian trappers, in the following Spring. He later became the first Archbishop of Oregon.

Cowlitz Mission was placed under the patronage of St. Francis Xavier. The first church was torn down; the second and third were destroyed by fire in 1901 and 1916 respectively. The fourth was built, Sept. 1916, by the Franciscan Fathers, who had taken over Cowlitz Mission at the request of Rt. Rev. Edward O'Dea, Bishop of Seattle, on Sept. 26, 1909. In connection with the Mission we must mention St. Mary's Academy, which is conducted by 10 Franciscan Sisters of Stella Niagara, N. Y., with about 45 boys and 75 girls attending this year (1925-1926).

Connected with and attended from the Cowlitz Residence are the Missions at Winlock, Vader, St. Urban's, Napavine, Harmony and the Station of Onaska.

Pastors in succession are: Fr. Ewald Soland, O. F. M., Fr. Clement Moormann, O. F. M., Fr. Aegidius Herckenrath, O. F. M., Fr. Victor Aertker, O. F. M., Fr. Maximilian Klein, O. F. M., Fr. Felician Leibelng, O. F. M., Fr. Aegidius Herckenrath, Fr. Roman Wolf, O. F. M.

Present members of Cowlitz Residence are: Rev. F. Roman Wolf, O. F. M. (Praeses); Rev. Timothy Watson, O. F. M.; Rel. Bro. Joachim Thill, O. F. M.; Martin Schweiberer (Tertiary).

St. Boniface Indian School

Banning, California

THE Franciscan residence at Banning is on property belonging to the Bureau of Catholic Indian Missions, Wash., D. C. Nearby is a boarding school for Indian children, under the patronage of St. Boniface. The management of the school and property was taken over by our Fathers in Nov. 1921. The school is served by the Sisters of St. Joseph, and houses at present sixty-seven boys and fifty-six girls. In connection with the school is a farm, fifty acres of which is under irrigation and laid out to orchard and forty acres to dry farming, affording the boys an opportunity of learning agriculture and horticulture. The institution was established in 1890 and



St. Boniface Indian School, Banning, Calif.

placed in charge of a Fr. Williams, and soon after of the Rev. Boniface Florian Hahn, C. P. P. S., who guided it until 1914, when owing to ill health he gave place to the Rev. J. J. O'Brien; and the latter to the Rev. Geo. Doyle. After him came the first Franciscan, Fr. Philemon Toepfer, who was succeeded by Fr. Justin Deutsch, the present superior.

Fr. Justin has as assistants, the Rev. Francis Redman, O. F. M., and the Rev. Andrew Bucher, O. F. M. One of these attends to the parish church of the town of Banning, about one and one-half miles away, a widely known health resort for tubercular patients, with a mixed English speaking and Mexican congregation. This church is under the patronage of the Precious Blood. It was established by the Rev. Florian Hahn and served by him and his successors.

Since the death of the Rev. Wm. Rensman, June 3, 1925, the same assistant also attends to the parish church at Beaumont, a town about six miles to the West, which church since that time has been turned over to the Franciscans. It is under the patronage of St. Gorgonius. It likewise was established by the Rev. Fr. Hahn and served for a time by the priest in charge of St. Boniface, then by the Rev. N. W. Redmond, Rev. Ramon M. Ferrer, Rev. Wm. Rensman, as resident pastors. Its congregation consists also of a mixed English speaking and Mexican population.

The other assistant has charge of several missions in the Coachella Valley to the eastward. Palm Springs, a winter resort about fifteen miles distant; Indio and Coachella, about forty-five miles distant, with a congregation mostly of Mexicans; and Martinez chapel, about fifty-three miles distant, serving Indians of a neighboring Reservation and some Mexicans.

In addition to these missions, one of the Fathers also holds services once a month at the Morongo Indian Reservation, about three miles away.

Baptisms for all the churches under the Fathers' care number about 100 a year; marriages about twenty; burials about five.

St. Francis of Assisi

Spokane, Washington

IN 1915 the Rt. Rev. Augustine Schinner, Bishop of Spokane, Wash., asked the Franciscans to take over the northwest end of the city. Fr. Burchard Dietrich, O. F. M., was sent. He arrived Aug. 6, 1915. A block of twelve lots was bought. Three of the cottages on the block were placed together, later on an additional story was added, and this building still serves as a residence for the Friars. Ground for combination building of Church and

School, built of brick and steel, was broken Oct. 2, 1915. The building was dedicated May 28, 1916. St. Francis of Assisi is the Patron of Church, School and Residence.

The Sisters of St. Francis of Stella Niagara are in charge of the school. 225 pupils are attending at present. The Third Order of St. Francis is in a flourishing condition with 450 members.

The Pastors of St. Francis Church in succession: Fr. Burchard Dietrich, O. F. M., Fr. Ildephonse Moser, O. F. M., Fr. Henry Stendebach, O. F. M., (present Pastor). The members of the Community are: Fr. Henry Stendebach, O. F. M., Fr. Paschal Klaren, O. F. M., Fr. Leo Simon, O. F. M., Brother Thomas Barclay, O. F. M.

The Fathers also go to stations out of town: St. Paschal's Church, Del Monte, Wash.,—Fr. Paschal Klaren, O. F. M.; St. Joseph's Church, Colbert, Wash.;—Our Lady of Presentation Church, Deer Park, Wash.;—St. Joseph's Church, Clayton, Wash.;—Fr. Leo. Simon, O. F. M.

St. Mary's Church

Kelso, Washington

THE church of the Immaculate Heart of Mary, popularly referred to as St. Mary's Church, is located in the city of Kelso, County of Cowlitz, State of Washington.

The English language is used—though there are many French Canadian, German, Mexican and a few Russian German families located here.

Kelso was attended to as a Mission by the Franciscan Fathers of Cowlitz Prairie until two years ago when the growth of the city and the increasing number of Catholic families necessitated a resident pastor.

The first church was a small wooden frame structure in West Kelso, under the patronage of the Immaculate Heart of Mary. The present church located on 4th and Church Sts. is a modern, fire-proof structure of mission style architecture, occupied since the 1st of January, 1926.

The average number of baptisms in the last two years is about thirty-five; marriages about twenty-five. There are according to a very conservative estimate at least 500 Catholic families in the city of Kelso and the adjacent city of Longview. About 2500 communions are distributed annually.

The first Pastor, Fr. Andrew Bucher, O. F. M., was succeeded by Fr. Leonard Bose, O. F. M.



St. Francis Mission, Whiteriver, Ariz.

Tularosa, N. Mex.; Mission and Residence.

St. Catherine's, Topawa, Ariz.

San Carlos Mission, Rice, Ariz.

San Xavier Mission

Tucson, Arizona

SAN XAVIER MISSION is located nine miles south of Tucson, Pima County, Arizona, on the Papago Indian Reservation, and is dedicated to St. Francis Xavier, the great Apostle of India. The Mission was founded in 1692 by the Jesuit Missionary, Rev. Eusebio Kino, a native of the Austrian Tyrol. The present is the third church built, and was completed in 1797 by the Franciscan Fathers, who took charge of these Indians in 1768—one year after the expulsion of the Jesuits by the Spanish Government. About the year 1824 the Franciscans were forced to abandon their labors among the Indians by the Mexican Government.

The Mission Church has the form of the Latin cross. Its inside measurements are 105 ft. by 70 in the transept and 27 in the nave. It is built in the Spanish Mission style of architecture, namely Spanish Renaissance as modified by local conditions of the New World. About the center of the transept a cupola rises to the height of fifty-five feet and the facade, which is profusely adorned with arabesques, is flanked by two towers, eighty feet high. One of these has been left incomplete.

The United States Government maintains a Government school within the Mission buildings for the education of the Indians, and employs Sisters of St. Joseph as teachers. There are five Sisters at the Mission regularly. Approximately 100 children attend this school, about 60 per cent of them being girls. The Franciscan Fathers in charge of the Mission maintain a parochial school in the Indian village of San Jose on the southern outskirts of Tucson. It has an attendance of about forty-five children. Two Sisters of the Immaculate Heart of Mary are employed as teachers.

The average yearly baptisms are seventy; marriages, 12; Holy Communion, 1000.

The Franciscan Fathers residing here since 1912 are: Fr. Ferdinand Ortiz, O. F. M., 1913-1914; Fr. Nicholas Perschl, O. F. M., 1914-1923; Fr. Francis Redman, O. F. M., 1923-1924. The present occupants of the Residence are: Fr. Stephen Renier, O. F. M., Missionary; Bro. Dominic Daniels, O. F. M.; Bro. Lawrence Olsavicky, O. F. M.

St. Francis Mission

Whiteriver, Arizona

CATHOLIC mission work among the White Mountain Apaches in eastern Arizona (Whiteriver Agency—Fort Apache Reservation), was begun December 13, 1921, by Rev. Justin Deutsch, O. F. M. About 2600 Apaches



St. Francis Xavier's (Del Bac), Tucson, Ariz.

St. Mary's, Phoenix, Ariz.

The Friary, Phoenix, Ariz.

St. Mary's School, Phoenix, Ariz.

belong to this reservation, practically all heathens, although the German Lutherans have conducted mission work among them over twenty-five years.

Several benefactors through the Marquette League of New York enabled Fr. Justin to erect a cement block chapel at Whiteriver, which was ready for use in November, 1922. It was dedicated in honor of St. Francis of Assisi on June 1, 1924, by Bishop Daniel J. Gercke, of Tucson.

Fr. Justin was succeeded at Whiteriver by Fr. Augustine Schwartz, O. F. M., on Feb. 18, 1923. On Sept. 30, 1925, the latter exchanged places with Fr. Nicholas Perschl, O. F. M., who had been at San Carlos mission.

In June, 1923, the first Navajo children began to arrive at Fort Apache (four miles south of Whiteriver), where the old military post was converted into the Theodore Roosevelt School for Navajos. The Catholic children, at present, 250 (half of the school), receive regular attention from the Whiteriver missionary.

At the Whiteriver Apache Government Boarding School at present there are sixty Catholic children (out of 315). About 150 Apaches have thus far been baptized, and there are about 100 catechumens.

Temporarily the Whiteriver missionary has served a camp of Mexicans at the lumber mill in McNary (Cooley), twenty-five miles north of Whiteriver, in the reservation.

St. Thomas Church

Fort Yuma Indian Reservation, California

OPPOSITE the City of Yuma, Arizona, at the confluence of the Gila and Colorado rivers, on the California side, is situated Fort Yuma. Here an old mission was founded by Fr. Francisco Garcés, once the great explorer of the Southwest. In July, 1781, he, with three Franciscan companions, suffered martyrdom, at the hands of the Yuma Indians. Since then the Yuma tribe was lost to Christianity and for half a century continued so hostile to all white men that travel across their country became exceedingly perilous. Near the site of the old Mission a United States Fort was erected in 1851 and after the soldiers left, the buildings, since 1884, are used as a school for the Yuma children. In 1919 at the request of Rt. Rev. J. J. Cantwell, D. D., Bishop of Los Angeles, the Franciscan Province of St. Barbara consented to station a Father at Fort Yuma. His is the laborious duty of having to recover lost ground. But slowly we are trying to gain the confidence of the Yumas. We had an old church and no residence for the priest; 1922 we began with the erection of a new church and residence and February 25, 1923, the new St. Thomas Mission was solemnly dedicated by Rt. Rev. Bishop

Cantwell. Much has been done since then, but much more remains to be done. But if the blood of martyrs is the seed of Christianity, the new Franciscan Mission among the Yumas will be a success. Fr. Tiburtius Wand was the first Missionary among the Yumas and Br. Wendel Hottinger his helper in everything. He was succeeded by Fr. Victor Herring.

San Solano Mission

Arizona

THE district attended from San Solano Mission comprises the hereditary lands of the Papago Indians, commonly called the "Papageria". The international border bisects the country.

The first Franciscan to view the desert was Fr. de la Asuncion in 1538. Fr. Marcos de Niza followed in 1539, spending a few weeks at Quitovac.

Fr. Eusebio Kino, S. J., entered the Santa Rosa Valley October 4, 1698, giving the name of St. Francis to the principal village. In all, Fr. Kino made six short visits to this district. On the occasion of his last trip in 1706 he was accompanied by a Franciscan, Manuel de Oyuela, in whose honor he named the highest peak of the Sonoyta Mountains.

Around 1740 Father Sedelmayer, S. J., traveled through the Papageria once or twice.

Fr. Garces, O. F. M., revived the idea of a Papago Mission, visiting the desert in September, 1768, in August, 1771, and a last time in January and February, 1774. He recommended the founding of two missions.

Whilst the successors of the martyred friars were building the present beautiful edifice at San Xavier, the Indians built a stone and mud hut east of Santa Rosa mountain. To this place the Padre from San Xavier would pay occasional visits, prior to 1827.

A drive through the desert by Bishop Salpointe in 1880 interrupted the next long stretch, until God sent Fr. Mathias Rechsteiner, O. F. M. October 28, 1908, saw him cross into the Santa Rosa Valley and thus inaugurate permanent mission work. A second visit followed in April, 1909, on which occasion he went as far as Baboquivari. Three more brief trips to the Santa Rosa followed, when death called him to his reward.

Immediately after his death, Fr. Bonaventure Oblasser, O. F. M., was placed in charge of the work. In company with Fr. Tiburtius Wand, O. F. M., a trip of reconnoitering was made in October, 1911. Fr. Tiburtius was added to the mission in 1912. In 1913 the jurisdiction over the district was transferred from St. John's to San Xavier, and in 1915 it was placed near

Cababi. Father Gerard Brenneke, O. F. M., was appointed the first Praeses. He was succeeded by Fr. Justin Deutsch, O. F. M., and in December, 1920, by Fr. Bonaventure. Owing to its better location, the mission headquarters were moved to the village of Topawa in 1923.

The district comprises thirty-three chapels, and has eight day schools. Two of the latter are not in session this year and 250 children attend the other six. About 2733 baptisms have been administered since the opening of the mission under Fr. Mathias. At present there are 2429 Catholics and 1610 Catechumens and some 3000 heathens and Presbyterians.

Fr. Fidelis Voss, O. F. M., and Fr. Tiburtius Wand form the missionary force now, and Br. Emeran, O. F. M., is in charge of the temporalities at the residence.

Immaculate Conception Parish

(Old Town) San Diego

THE parish of the Immaculate Conception is situated five miles north of the city of San Diego. The spot is popularly known as Old Town, since the history of all religious, civil and military operations in San Diego as well as all California began there.

Old Town is the scene of the first Franciscan activities in California. Here Fr. Junipero Serra established the first Mission in California in July, 1769. Five years later the Mission was moved two leagues up the San Diego River.

Franciscan activities in this locality ceased in 1846. From then on the spiritual wants of the small community were tended to by various religious and secular priests.

In July, 1849, the little town received its first resident pastor in the person of the Rev. John O. Holbein, C. SS. C., who began an adobe church. This was completed and dedicated under the administration of Rev. John Molinier in 1858.

The Rev. Antonio Ubach during the period of his long administration undertook to build a brick church. Coincident with this undertaking a boom set in for the locality where the great city of San Diego now spreads itself and Fr. Ubach was compelled to cease his activities and transfer his residence to St. Joseph Church in New San Diego from which spot he continued to watch over the spiritual interests of Old Town.

Since the year 1906 the Rev. Joseph Mesny was in charge, living at La Jolla. Owing to the gradual increase in population he thought it time to carry out Fr. Ubach's plan and erected the present church.



St. Mary's, Lakeport, Cal.
Interior of Immaculate Conception Church, San Diego, Cal.
St. John's Mission, near Phoenix, Ariz.

On January 27, 1925, Bishop Cantwell formally transferred the Parish to the Franciscan Fathers. On Feb. 8th, the Fathers took possession and the first divine service was held.

The Parish numbers fifty-five families, mostly Mexicans.

The following societies have been established:

The Third Order of St. Francis: sixty-seven members.

The Confraternity of the Sacred Heart: eighty-two members.

During the past year twenty-eight baptisms were recorded and 1950 Communions.

The first Pastor is the Fr. Phillip La Vies, O. F. M. The present members of the community are: Fr. Anselm Boehmer, O. F. M.; Rel. Bro. Nicephorus Schwarz, O. F. M.; Rel. Bro. Gregory Beckerle, O. F. M.

St. George's Church

Seattle, Washington

ST. GEORGE'S PARISH is located in the South End of the city of Seattle. The church is built on a bluff overlooking the region known as the Duwamish River Valley.

When the church was built in 1904 this section of Seattle was an incorporated town of its own known as Georgetown. It was not incorporated into the City of Seattle until 1909.

In 1903 a number of Catholic families living in this district, under the direction of the Right Rev. Joseph F. McGrath, D. D., now Bishop of Baker City, Oregon, began to organize St. George's Parish. With the approval of Bishop O'Dea the present site on the corner of Corson and Swift Avenues was determined upon; and the church, a small frame structure, was built. As the parish grew, the church was found to be inadequate and in a few years it was enlarged, thus doubling its capacity.

In 1904 the Rev. William Palmer was appointed the first permanent pastor of St. George's Parish. This office Father Palmer held until the summer of 1905, when the Rev. James O'Brien succeeded him. Father O'Brien's pastorate lasted until the end of the year 1916. The Rev. M. P. O'Dwyer was then appointed and remained in office until August 10, 1917, when the Franciscan Province of Santa Barbara officially took charge. Fr. Clement Berberich, O. F. M., Fr. Francis de Sales Gliebe, O. F. M., Fr. Benedict Bartholme, O. F. M., and Brother Robert Schuchert, O. F. M., formed the first Franciscan Community of St. George's.

St. George's Parish is very cosmopolitan in character. Within its limits are to be found Austrian, Belgian, French, German, Irish, Italian, Polish and Spanish families, though the native-born American predominates. The parish has about 375 families, of which a large portion is only nominally Catholic.

After becoming thoroughly acquainted with local conditions, the Fathers realized that the crying need of the parish was a good parochial school. Accordingly a large piece of property was bought on 13th Ave. So. and Dawson Street, and in May, 1919, active work was begun on the construction of a \$50,000 modern school building, and in the spring of 1920 St. George's School was an accomplished fact. Through the persevering efforts of our Right Rev. Bishop the Sisters of Charity B. V. M., of Dubuque, Iowa, took charge of the school, which opened its welcome doors to 217 children on Sept. 6, 1921. Although often hampered financially, the success of the school has been most encouraging, due chiefly to the ability and untiring efforts of the Sisters of Charity. Today 335 children are receiving an excellent education in St. George's School together with sound religious and moral training. The parish is feeling the beneficial effects of a good Catholic school; and as the new generation grows up the spiritual life of the parish improves.

Local improvements and an extensive building program augur well for the future of St. George's Parish.

Fr. Clement Berberich, O. F. M., Fr. Felician Leibelng, O. F. M., Fr. Thomas Ziegan, O. F. M., Fr. Samuel Goggin, O. F. M., and Brother Herman Herkenrath, O. F. M., compose the present Community of St. George's.

St. Mary's Church and Missions

Lakeport, Lake County, Calif.

THE FRANCISCAN FATHERS took charge of the Lake County Missions in August, 1887, at the request of the Most Rev. P. Riordan, Archbishop of San Francisco. From this year till 1916 the Fathers had their headquarters at St. Turibius Mission on Clear Lake, near Kelseyville. Since that time they live at Lakeport. Their new church and house was blessed by the Most Rev. Edward H. Hanna, Archbishop of San Francisco, Oct. 10, 1916. The Fathers attend the following missions, all located on the shores of Clear Lake: Indian Rancheria, near Kelseyville, Kelseyville itself, Lower Lake, and Sulphur Bank. During the summer season the Fathers also say Mass at the following spring resorts: Adams, Seigler, Bartlett and Saratoga.

Since there are only about 150 Catholics in Lake county scattered over a large territory, there is no parochial school.

The Holy Name Society, Senior and Junior branches, the Altar Society, and the Third Order exist in the different parishes. There are altogether about ten Baptisms, two Marriages and 500 Communion yearly.

The following were the pastors of Lake county missions: Fr. Stanislaus Riemann, O. F. M., Fr. James Nolte, O. F. M., Fr. Maximilian Klein, O. F. M., Fr. Gregory Knepper, O. F. M., Fr. Pius Niermann, O. F. M., Fr. Philemon Toepfer, O. F. M., Fr. Capistran Damek, O. F. M., Fr. Modesto Muennemann, O. F. M.

The present members of the residence are: Fr. Modesto Muenneman, O. F. M., Fr. Maximilian Klein, O. F. M., and Bro. James Phelan, O. F. M.

St. John's Mission

Komatke, Arizona

ST. JOHN'S MISSION is situated seventeen miles southwest of Phoenix, Arizona, in the Gila River Indian Reservation. The place is called Komatke by the Pima Indians. These had traditions coming from the Padres at the time of the Spanish Conquest. In the year 1896, shortly after the Franciscans first arrived in Phoenix, a delegation of Pima Indians asked to have the Fathers minister to them. This was the beginning of the modern missions among the Pima and Papago Indians along the Gila and Salt Rivers and Southward over a stretch of one hundred and fifty miles bordering and crossing the Mexican boundary.

The Patron of the Mission is St. John the Baptist. In 1897 a small chapel was erected, and in the following year a school building was built which also served as a temporary chapel. Until 1901 the Mission and school were in charge of the Fathers from Phoenix, especially of Fr. Severine Westhoff, O. F. M., who with several self-sacrificing laymen, and later with a Sister of Mercy, who made the trip daily from Phoenix, under great difficulties taught about fifty children.

In January, 1901, Fr. Justin Deutsch, O. F. M., was given charge of the Mission, and in the following August, the first Sisters of St. Joseph of Carondelet of Saint Louis, Mo., arrived. About this time the day-school, which numbered one hundred and fifty children, was turned into a boarding-school.

On April 14th, 1908, the Mission was made a residence with Father Justin as first Praeses, and Fr. Mathias Rechsteiner as assistant and mis-



Faculty and Student Group, St. Anthony's Seminary, Santa Barbara, Cal.

sionary. Two hundred and thirty children from the surrounding country were then in attendance, of whom more than one hundred and seventy-five were lodged, clothed and fed at the Mission. Accommodations were gradually increased until 1922 when about five hundred children were in attendance.

The present spacious chapel, begun in 1902 and rebuilt after the disastrous fire of Christmas, 1920, is the second to be erected. It is one hundred feet long and thirty-five feet broad. It is cruciform in shape in a modified mission style. It is made of adobe with plaster finish. The mission buildings number fifteen and can accommodate four hundred children. The campus comprises about forty acres. There are in attendance two hundred and ten children of whom eighty-five boys and one hundred girls are boarders. Nine Sisters of St. Joseph teach the eight grades, and domestic science, and have supervision of the girls.

Two Fathers are in charge of the school and parish, while two others take care of some twelve Missions among the Pimas and Papagoes. Two Brothers assist and teach various trades.

The Missions in charge of the Fathers from St. John's Mission are: Santa Cruz, Akchin, Ongam, Casa Blanca, Sacaton, Sacaton Flats, Blackwater, Chuichu, Cockleburr, Santan, Salt River.

There are Stations at Kwahatk, Snaketown, Lehi.

The following Rev. Fathers have been in charge as Pastor and Praeses: Fr. Justin Deutsch, O. F. M.; Fr. Vincent Arbeiter, O. F. M.; Fr. Antonine Willenbrink, O. F. M.; Fr. Nicholas Perschl, O. F. M.; Fr. Novatus Benzing, O. F. M.; Fr. Albert Braun, O. F. M.; Fr. Gerard Brenneke, O. F. M. The following are stationed at present at St. John's: Fr. Gerard Brenneke, O. F. M.; Fr. Antonine Willenbrink, O. F. M.; Fr. Felix Pudlowski, O. F. M.; Fr. John Joseph Taniel, O. F. M.; Bro. Narcissus Jehl, O. F. M.; Bro. Roch McColgan, O. F. M.

Approximately 2000 Pima and Papago Indians are under the care of the Fathers from St. John's mission.

Number of Baptisms for the year 1925.....	84
Number of Marriages for the year 1925.....	14
Number of Deaths for the year 1925.....	51
Number of Communions for the year 1925.....	17,200
Number of Children in schools under our care.....	427

There are five day schools with five Indian teachers.

St. Joseph's

Los Angeles, California

ST. JOSEPH'S PARISH, Los Angeles, California, was established in 1888 by the Rev. Florian Bartsch.

It was administered by the secular clergy until 1893, in which year the Rt. Rev. Bishop Francis Mora, D. D., transferred it to the Franciscan Fathers, Fr. Victor Aertker, O. F. M., being appointed the first Superior and Pastor.

The corner stone of the present church, a magnificent Gothic structure, was laid in 1901.

Following is a list of the pastors of the parish from its foundation to the present day:

Rev. Florian Bartsch, (1888-1890).

Rev. A. Reidhaar, (1890-1892).

Rev. John B. Metzler, (1892-1893).

Fr. Victor Aertker, O. F. M., (1893-1904).

Fr. Raphael Fuhr, O. F. M., (1904-1909).

Fr. Cassian Tritz, O. F. M., (1909-1911).

Fr. Theophilus Richardt, O. F. M., (1911-1920).

Fr. Joachim Maier, O. F. M., (1920-1922).

Fr. Humilis Wiese, O. F. M., (1922-).

A parochial school is conducted by the Sisters of St. Francis, of Stella Niagara, New York.

The corner stone of the present school building was blessed in 1905.

Of the Parish Societies the Third Order of St. Francis is given particular attention and is in a flourishing condition.

A noteworthy feature of parish activity is the large number of holy Communion received during the year. In 1925 the total was 110,000.

In the year 1922 St. Joseph's Residence was raised to the dignity of a Convent, Fr. Julius Gliebe, O. F. M., being appointed the first Guardian.

The present membership of the community is the following: Fr. Humilis, O. F. M., Guardian and Pastor; Fr. Dominic, O. F. M., Vicar; Fr. Stephen, O. F. M., Fr. Philibert, O. F. M., Fr. Maurice, O. F. M., Fr. Francis, O. F. M., Fr. Vincent, O. F. M.; and the following Brothers: Bro. Gereon, O. F. M., Bro. Leopold, O. F. M., Bro. Basil, O. F. M., and Bro. Maurice, O. F. M.



The Friary, Los Angeles
Interior of St. Joseph's Church, Los Angeles
Church and School, Los Angeles

Ascension Church

Portland, Oregon

IN June, 1892, the Rev. F. A. Brosseau invited the Sisters of the Precious Blood from Montreal to found a Monastery on 76th and Salmon Sts., Portland, Oregon. At the same time he organized the Catholics of that district into a parish, now known as Ascension parish, which embraces the Mt. Tabor and the Montavilla sections. Services were held in the chapel of the Sisters until 1908 when the Rev. James Fitzpatrick built the combination church and school on 76th and Morrison Sts., this being the parish building used at the present writing.

A private residence beside the church was purchased to serve as the priests' rectory.

The first school teachers were Sisters of Mercy connected with Mt. St. Joseph's Home for the Aged on E. 30th and Stark Sts. In 1914 the Rev. John Dolphin was appointed successor to the Rev. James Fitzpatrick. And in August, 1915, the Franciscans of the Province of Santa Barbara were given charge of the parish with Fr. Aegidius Herkenrath, O. F. M., the first pastor.

In 1917 the Franciscan Sisters from Stella Niagara, took charge of the school, a house and lot having been procured for them near the church.

These Sisters taught also at Tigard and at Capitol Hill, two Missions attended by the Fathers of the Ascension community.

In 1924 the Sisters' old house was replaced by a modern building, the present St. Leonard's convent.

The successors of Fr. Agidius Herkenrath were: Fr. Seraphin Lampe, O. F. M., Apr. 1916 to Aug. 1917; Fr. Apollinaris Johman, O. F. M., Aug. 1917 to Jan. 1924; Fr. Florian Zettel, O. F. M.

The following are the members of the present Ascension community:

Fr. Florian Zettel, O. F. M.

Fr. Juniper Doolin, O. F. M.

Fr. Alphonse Weber, O. F. M., pastor of Tigard, Rev. Benedict Bartholme, O. F. M., pastor of Capitol Hill, Bro. Joseph Montfort, O. F. M.

Families of Ascension parish: 162.

School: 70 boys, 82 girls; total 152.

Societies: Third Order St. Francis; St. Anne's Altar Society; Holy Name; Young Men; Young Ladies; Children of Mary.

Communions: 5000; Baptisms, 20; Marriages, 15.

The Apache Mission

Rice, Arizona

THE irrigable sections of the San Carlos basin and the narrow margins of the upper Gila, known as Pueblo Valley, were set apart by the United States Government as the permanent habitat for the various Apache bands, under the superintendency of its Agent at San Carlos. For some time it had been the ardent wish of the Catholic Indian Bureau to establish a Catholic mission among this sterling warrior tribe of old. At last circumstances favored its realization. In June a decision was made and Fr. Gerard Brennecke, O. F. M., was appointed its missionary.

Soon it became evident that Rice, Gila Co., was the best suited locality for missionary headquarters. In July and August, 1919, the requisite building permits were issued by the Office of Indian Affairs at Washington, D. C., for the site and quarry of material at said locality.

In the summer of 1920, the buildings were completed and dedicated by the Right Rev. Henry Granjon, D. D. During the winter months of 1918-1919 already twenty-four persons were baptized. August 16, 1919, the first Apache couple was united in the bonds of matrimony. During the period 1918-1926, 151 baptisms were administered; 14 couples married according to the rites of the Church; 37 of its new members were accorded Christian burial; May 22, 1921, a class of 20 was confirmed by the Rt. Rev. Henry Granjon, D. D., and May 30, 1924, one of 15, and again one of 6 by the Rt. Rev. Daniel J. Gercke, D. D.

To Rice Mission are attached as mission-outposts, San Carlos and Bylas, the latter with a handsome little chapel.

Catechetical instructions are given to children (Catholics and neophytes) attending the Rice Indian Boarding School twice the week; at San Carlos weekly. A number of Apache students pursue their studies at the Catholic Indian Schools, St. John's, Komatke, Arizona, and St. Boniface's, Banning, California.

The following is the list of the missionaries successively in charge: Fr. Gerard Brennecke, O. F. M. (July 1918 to Nov. 1924); Fr. Nicholas Perschl, O. F. M., (Nov. 1924 to Oct. 1925); Fr. Augustine Schwarz, O. F. M., (Oct. 1925 to Nov. 1925); Fr. Lucius Zitter, O. F. M., (1925-).

Works Published by the Fathers of the Santa Barbara Province

FR. ZEPHYRIN ENGELHARDT :	"The Franciscans in California" "The Franciscans in Arizona" "The Holy Man of Santa Clara" "The Missions and Missionaries of California" . . . in 4 volumes. "San Diego Mission" "San Luis Rey Mission" "San Juan Capistrano Mission" "Santa Barbara Mission" "San Francisco or Mission Dolores"
FR. HUGOLINUS STORFF :	"The Immaculate Conception" "The Pious Union" (Prayer Book)
FR. EDWARD LUNNEY :	"Missionary Service" from Holy Writ and Liturgy "The Stations of the Holy Way of the Cross" from Holy Writ and Liturgy "Services in Honor of the Immaculate Heart of Mary" "Services in Honor of the Holy Name of Jesus" "Pious Union of St. Anthony"
FR. ANTHONY LINNEWEBER :	"The Eucharistic Clock and the Canon of the Mass" "Why am I a Catholic?"
FR. FRANCIS DE SALES GLIEBE :	"My Lady Poverty"
FR. JULIUS GLIEBE :	"The Dream of Gerontius a Commentary"
FR. JOSEPH RHODE :	"The Arabic Versions of the Pentateuch in the Church of Egypt"
FR. BERNARD CUNEO :	"The Lord's Command to Baptize," a Historico-Critical Investigation.
FR. FLORIAN ZETTEL :	Several musical compositions.

St. Francis Mission

Tularosa, New Mexico

THIS mission is located in Otero County. It was settled in the sixties of the last century. The inhabitants are for the greater part Spanish-Americans. The mission church is of adobe construction, and was originally dedicated to St. Francis de Paula, but later on to St. Francis of Assisi.

The Franciscan Fathers of the Santa Barbara Province assumed charge of this mission in July, 1916.

The Third Order, The Altar Society, Sacred Heart League and The Daughters of Mary are the principal societies.

The pastor from July, 1916, to July, 1921, was Fr. Ferdinando Ortiz, O. F. M. The present members of this Franciscan community are: Fr. Bonaventura Nava, O. F. M.; Fr. Valentine Dorenkemper, O. F. M., and Bro. Sebastian Chavez, O. F. M. Average baptisms, 54; marriages, 9; holy Communions, 3920.



St. Thomas Church, Yuma Reservation, Ariz.

PROVINCE OF THE
IMMACULATE CONCEPTION



Province of the Immaculate Conception

IN Rome on the 4th of January, 1855, an agreement was signed by Rt. Rev. Mgr. John Timon, Bishop of Buffalo, N. Y., and by the most Rev. Venanzio of Celano, Minister General of the Franciscan Order, by the terms of which the latter was bound to send to the diocese of Buffalo four Religious of the Order, three Fathers and one lay Brother, to assist the missions of that diocese. Mr. Nicholas Devereaux, a wealthy man of Utica, as he had promised, ceded 200 acres of land and five thousand dollars to the Franciscans for the erection of a monastery. The Bishop of Buffalo promised to donate a house near the church, where the community was first being established. The Most Rev. General, as the head of the order, accepted these properties in the name of the Holy See. The Religious would be subject to the Ordinary and to the General, according to the Canon Law, with the faculty to receive postulants and to admit those who would be deemed fit for the religious life, to the solemn profession in the Franciscan Order.

The Fathers chosen for this mission were Father Panfilo of Mogliano, Father Sixtus of Galleano, Father Samuel of Prezza and Brother Salvatore of Manarola. These Religious left Rome for their destination May 10, 1855, arriving at New York in the following June. They immediately proceeded to the field assigned to them by the Bishop of Buffalo. Their first residence was at Ellicottville, Cattaraugus County, where they were confronted with great difficulties. The Protestant element in the vicinity, manifesting a spirit of hostility towards the newly-arrived missionaries, presented bitter opposition to the Fathers. However, the valiant conduct of the fervent fathers amid so many and such discouraging difficulties won the admiration of the people of the surrounding towns and villages.

Observing the opportunity for the expansion of their field of religious endeavors and realizing the necessity for more workers in the Order, the fathers began to gather young men who showed themselves inclined and fit for the religious life, and thus laid the foundation of the College of St. Bonaventure, Allegany, N. Y. The first beginnings of the college were humble but substantially laid. The college soon became one of the best institutions of its kind in the State. Many ardent laborers in the vineyards of the Lord received their training at the newly established college, among whose number there have been several distinguished Monsignori and Bishops and His Eminence Cardinal Diomedea Falconio.

The small Franciscan group having grown and prospered, Pope Pius the Ninth, by a decree issued March 1, 1861, established the Custody of the



Very Rev. Fr. Panfilo da Mogliano, Founder of Immaculate Conception Province.

Immaculate Conception, of the United States of America. Until the year 1901 Friars of other nationalities belonged to this Italian Custody. In that year, however, they were transferred to the newly founded commissariat of St. Elizabeth at Paterson, N. J., which in turn later became the present Holy Name Province. After this separation the Custody of the Immaculate Conception grew rapidly. New foundations were made in New York, Boston, Brooklyn and Pittsburgh. A Seraphic College was erected at Catskill, N. Y. In 1911 the Custody was made into a Province, the first provincial being Fr. Ubaldo Pandolfi.

St. Anthony's Church

New York, N. Y.

ST. ANTHONY'S CHURCH, founded in the year 1866, was the first center of worship for the early Italian immigrants of this country. Archbishop McCloskey of New York, noticing the great increase of Italian people in the metropolis and well aware of the highly successful labors of the Franciscan Fathers in the Diocese of Buffalo, requested Father Panfilo to commission some of the Fathers to minister to their spiritual needs.

Fr. Leo Pacilio was the church's original Pastor and he, according to the church registers, administered the first Baptism March 23, 1866. A small church on Sullivan street, blessed by the Archbishop, April 10 of the same year, was the place for the first religious services. The congregation from the very beginning was a mixed one and the Franciscan Fathers were assigned to assume full charge of all the Catholics living in the territory.

A gradual and consistent growth of the parish rewarded the tireless efforts of the Fathers, who labored with a true Franciscan spirit for the spiritual betterment for the souls assigned to their care. Fully aware of the necessity of a parochial school, Fr. James Titta, pastor, purchased a plot of ground in McDougal street, where a new school building was erected. Under the direction of the Sisters, founded by Fr. Panfilo at Allegany, N. Y., the school was opened in 1874. The new school was soon filled to capacity by the Italian and Irish children of the parish.

The flourishing, progressive period of the church dates from the year 1874, when Fr. Anacleto De Angelis was appointed pastor. He was a man of rare qualities, pious, unaffected, ardent for the welfare of those entrusted to his care, and unwearied in his efforts to make St. Anthony's a model parish. The people at once discerned the true worth of this tireless worker in the vineyard of the Lord, flocking to him whole-heartedly and responding generously



Very Rev. Valeriano Pianigiani, with His Counsellors.

to his every request. His first successful achievement was the complete payment of the original debt on the first church and school. He then bought additional ground for the construction of the new church and monastery, both of which were erected during his pastorate. The work of construction on these two buildings, the church and monastery, was started July 14, 1885, and the corner-stone was blessed in June 1886 by Mgr. Corrigan, auxiliary Bishop. In June 1888 the church was solemnly dedicated by Archbishop Corrigan. The beautiful new edifice became the active center of worship for the rapidly increasing population in that section, and although very large, the devout throngs of the faithful, attracted by the weekly services in honor of St. Anthony, filled the church to overcrowding.

The gradual departure of the Irish from the parish and the consequent ingress of the Italians in great numbers, made the construction of a new school to accommodate the increasing multitude of children imperative. A new school building was erected by Fr. Cherubino Viola. The school, a model one in every respect and capable of accommodating 1,500 children, was blessed in April, 1910, by the late Cardinal Farley.

A Day Nursery, a very useful institution by means of which the parents of many children are assisted in the care of the younger members of the family and the children themselves are prepared for the parochial school, was later established and has proved very serviceable.

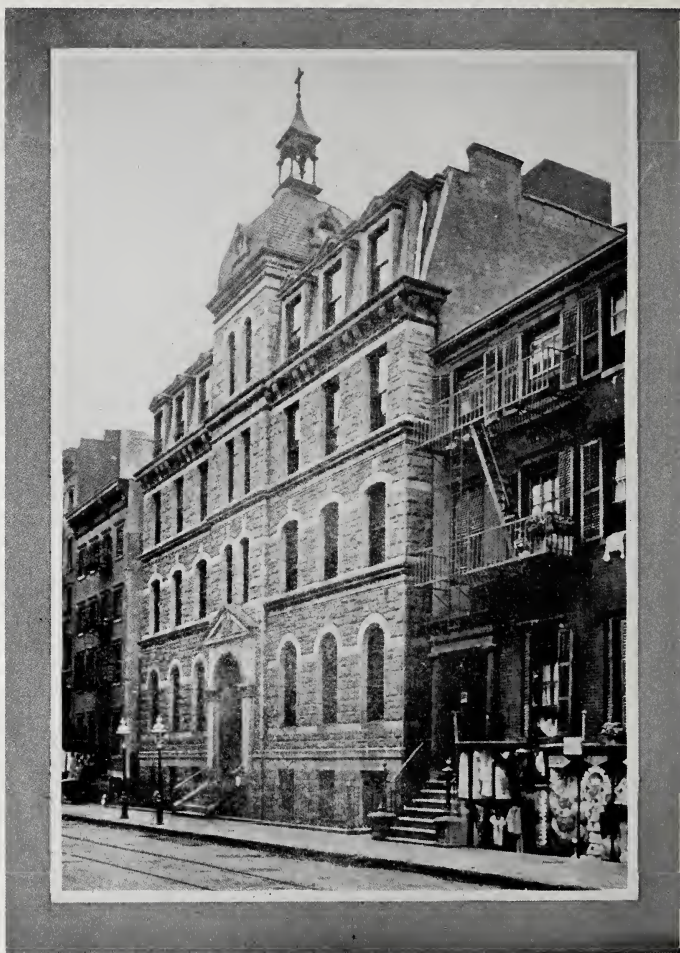
St. Leonard's Church

Prince Street, Boston, Mass.

THE first church of St. Leonard was built on Prince street in 1874 by Fr. Gioacchino Guerrini two years after he had been sent by his superiors to found a Catholic church on North Bennett street. Fr. Boniface Bragantini succeeded to the pastorate in 1878. The new church, begun by Fr. Atanasio Butelli, who had recognized the necessity of a larger edifice, was completed by Fr. Ubaldo Pandolfi and blessed by His Grace, Archbishop Williams in November 1891.

The period from 1891 to 1904 witnessed the church's most progressive development. Fr. Pandolfi called the Father of the Parish of Boston, obtained the generous co-operation and attendance of 12,000 Italians.

The church, a real monument of art finished in the Romanesque style, was erected at an initial cost of \$160,000, which outlay was met by the generous contributions of the parishioners. The church was dedicated in 1899.



St. Anthony's Friary, Thompson Street, New York City.

During the incumbency in office of Fr. Valeriano Piangiani, the successor of Fr. Pandolfi in 1904, the church associations in general and the Third Order Franciscan in particular enjoyed a prosperous and flourishing period. The first parochial school for Italian-American boys was built at this time.

Fr. Francis Palombizio was raised to the position of pastor in 1911, followed in order by Fr. Anselmo Lenzi, Fr. Romano Simoni, and Fr. Anthony Sousa. The latter's death was deeply mourned by a grateful people grieving at the mortal passing of this zealous laborer in Christ's vineyard.

Fr. Romano Simoni, upon appointment to the position as rector in January 1923, erected a new altar rail of Carrara marble and remodeled the heating system.

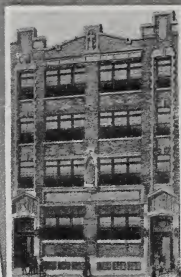
Church of the Most Precious Blood

Baxter Street, N. Y.

IN 1878 the Italians in that section of New York, then known as the Five Points, had become so numerous that Cardinal McCloskey requested the Franciscan Fathers to minister to the religious needs of the rapidly growing Italian populace. As a reply to the Cardinal's request, Father Julius Arcese, from St. Anthony's Church, Sullivan Street, administered every Sunday to the spiritual needs of his countrymen in the lower Church of the Transfiguration, which was opened in 1878. Ten years later the Scalabrini Fathers came from Italy to attend to the now very numerous immigrants, and as the Fathers from St. Anthony's were no longer able to give their services at the Transfiguration, the Mission passed into the hands of the Scalabrini Fathers. They did not remain long in the Transfiguration, but erected what is now known as the Lower Church of the Precious Blood at Baxter Street. They contracted an immense debt, and being unable to pay the interest, the Church was sold in 1892. Acting on the advice of Cardinal Satolli, Apostolic Delegate at Washington, Father Anacletus, Custos of the Immaculate Conception Province, bought the Church, now known as the Precious Blood Church, and Father Julius Arcese became its first Pastor.

The present church was dedicated on April 17, 1903, with Fr. Bernardine Polizzo as pastor. The Sunday school, instituted by the first pastors and finally organized and brought to a flourishing condition by Fr. Romano Simoni and his successors, proved a strong bond of union between the parish children and Holy Mother Church.

Fr. Pacificus Savastano, elected Pastor in 1917, and his successor, Fr. Augustine Cioffi, were instrumental in reducing the original debt on the



St. Clare School, New York.

St. Anthony's, New York

St. Clare's, New York.

Mt. Carmel School, Mt. Vernon, N. Y.

Our Lady of Mt. Carmel, Mt. Vernon, N. Y.

Precious Blood, New York.

church. The Church of the Most Precious Blood has labored most devotedly in behalf of the Italian people in this part of the metropolis and has reaped a reward in keeping with her zealous efforts for Christ's cause.

St. Peter the Apostle

Pittsburgh, Pa.

THIS church was at first entrusted to the Scalabrinian Fathers. In 1895 the Franciscan Fathers assumed charge of the parish. Fr. Sixtus Lagorio was appointed first pastor.

In the year 1910 the Franciscans were forced to purchase a new building for their church services because of the decision of the city authorities of Pittsburgh to enlarge Webster avenue, thus requiring some of the church property for the enlargement. A new school was also erected. The purchase of all the property in the vicinity of the new church and school by the Pennsylvania Railroad forced the Franciscan Fathers to build a new church on Fernando street. A truly beautiful new church, school, convent and rectory were built here. The erection of this noble church, as well as the school, convent and rectory was the work of Fr. Alfonso Parziale, the second pastor, whose departure was a source of deep regret to the people of the parish. The devotions in honor of St. Anthony have always been well attended by the people of the city and are a regular feature of the church's weekly services.

The church was embellished and beautified by Fr. Alberto Matteucci, who installed new altars of Carrara marble. Fr. Francis Oppici is the present pastor of this flourishing parish.

From this church the Franciscan Fathers attended missions at New Kensington, founded 1896; at St. Vito, New Castle, founded 1897; at St. Rita, Connelleville, founded 1899; at St. Anthony, Johnstown, founded 1890; at St. Lawrence, Hillsville, founded 1903. These missions originally entrusted to the Franciscan Fathers, later passed to the secular priests.

Our Lady of Mount Carmel

Mt. Vernon, New York

A SMALL store on North Fourth avenue was the humble beginning of the now flourishing parish. Fr. Ubaldo Maravalle was selected pastor and on January 1, 1898, celebrated Holy Mass, much to the joy of the Italian populace, who, until this time, were without the consolation of spiritual guid-

ance. A more convenient location was selected later on North Bond street and here the Fathers continued services until the lower part of the present church was opened for public worship in 1901.

Fr. Ubaldo, who labored incessantly to provide a church worthy in every respect of the Italian name, was succeeded as rector by Fr. Sigismondo Rosati. In 1904, Fr. Romano Colavalle was appointed pastor and was followed successively by Fr. Venceslao Bellucci, Fr. Venceslao Parenti, and Albert Matteucci during whose pastorate the upper church was solemnly dedicated and blessed in November 1910, by the Co-adjutor of the Archbishop of New York, the Right Reverend Thomas F. Cusack. Fr. Virgil Soldi became the next pastor in 1911, followed by Fr. Theophilus Belli, whose kindly ministrations in behalf of those under his care are a source of pleasant memories.

Before the erection of the parochial school, the pastor organized a society to assume charge of the fund necessary for the maintenance of the school and the reduction of the church debt. The present pastor, Fr. Cherubinus Viola, has erected an excellent and large new school building and Sisters' convent.

Church of St. Clare

434 W. 36th Street, New York

THE Italian population of West New York, between 20th and 60th streets had increased to such proportions by 1900 that Archbishop Cardinal Farley commissioned the Franciscan Fathers to establish an Italian parish in this new colony. In November 1903, a chapel in honor of St. Clare of Assisi was erected on 36th street. The founder, Rev. Ubaldo Maravalle, conceived the idea of erecting a really artistic church in the center of New York. This beautiful new edifice, built after the style of the Renaissance, was solemnly blessed in March 1907 by the Apostolic Delegate at Washington, His Excellency Diomede Falconio, O. F. M.

Fr. Sigismondo Rosati was appointed pastor in 1907, being succeeded by Fr. Pacificus Savastano in 1911. Fr. Venceslao Parenti, Fr. Roger Passeri, who beautified the interior with a new altar, Fr. Marcellino Sergenti and Fr. Bernard Rossi followed successively as rectors. The Parochial School was first opened in 1903, but as its location was unsuitable, it was temporarily closed. As a school is highly essential for the successive growth and maintenance of the parish, a new school was erected under the pastorate of Father Bernardo Rossi, and on October 23, 1923, was blessed by the Most Rev. Patrick Hayes, Archbishop of New York.



St. Peter's, Pittsburgh, Pa.

Our Lady of Peace, Brooklyn, N. Y.

Our Lady of Help of Christians, Pittsburgh, Pa.

St. Francis of Assisi, East Cambridge, Mass.

Our Lady of Peace

Brooklyn, N. Y.

THIS parish was founded by the Lazarist Fathers in 1899. The present church and rectory was dedicated August 20, 1904. Mgr. C. McDonnell entrusted the parish to the care of the Franciscans, who at first encountered much difficulty in their endeavors to pay even the interest on the debt of the church.

Fr. Antanasio Butelli became the church's first pastor, being succeeded by Fr. Mauro Roberti. Fr. Ubaldo Maravalle, appointed rector in 1908, decided to erect a parochial school, realizing the need of a means whereby to guide the children of the parish. The school was completed during his year as rector. Under the direction of Fr. Valerian Pianigiani, the successor of Fr. Maravalle, the parish enjoyed one of its most progressive periods of development and became one of the most flourishing of the Province. The original debt of \$97,000 was completely cleared, the church twice decorated, and new marble altars installed. A new parochial school fully capable of satisfying the expanding needs of the parish was built by Fr. Pianigiani. Fr. Francis Oppici became rector, after the appointment of Fr. Pianigiani as Provincial in 1922.

Fr. Alfonso Parziale, the present pastor, built the convent. At present there are a great number of successful religious societies connected with the church.

Our Lady Help of Christians

East End Pittsburgh, Pa.

THE large Italian colony in this section of the city of Pittsburgh was originally entrusted to the Franciscan Fathers by Bishop Phelan. At first the Franciscan Fathers of St. Peter's attended to the spiritual needs of the people. A new church and monastery were erected by Fr. Sixtus Lagorio and on April 17, 1898, the dedication ceremonies were conducted by the Apostolic Delegate, the Rt. Rev. Mgr. Martinelli.

Recognizing the necessity of a parochial school, Fr. Sixtus erected a building devoted to the instruction of the youth of the parish and placed it under the direction of the Franciscan Sisters of Allegany, N. Y.

In 1905 a disastrous fire completely destroyed the church. Plans to rebuild however, were soon devised and an imposing new edifice, enlarged and ren-



St. Sebastian's, New York, N. Y.

St. Leonard's, Boston, Mass.

Our Lady of Mt. Carmel, East Boston, Mass.

Our Lady of Pity, Bronx, New York.

dered much more beautiful than the original structure, became the temple of worship for the parish. At present the church has one of the largest congregations in the city of Pittsburgh.

Fr. Sixtus Lagorio was the church's first pastor, being succeeded in 1908 by Fr. Hugolinus Bifarini, Fr. Sigismondo Rosati, and Fr. Charles Luciano. Fr. Cherubino Mezzadri is the present pastor.

Our Lady of Mt. Carmel

East Boston, Mass.

WITH permission of His Grace Archbishop Joseph Williams, the Italian people of East Boston erected their own church, dedicating the new edifice to Our Lady of Mount Carmel. In October 1907, Rev. Francis Liberti was appointed pastor of the new church, remaining there for a period of five years. The church was then entrusted to the Franciscan Fathers of Boston by His Eminence Cardinal O'Connell. From January to November 1913 the Fathers cared for the spiritual needs of the parish from St. Leonard's. At the time of the appointment of Fr. James Merighi as pastor there was but a basement serving as church.

In March 1917 Fr. Merighi was elected Commissary Provincial, being succeeded as pastor by Fr. Cherubino Mezzadri, who proposed the erection of an upper church. Three years of incessant labor witnessed the completion of the new edifice, which was solemnly dedicated November 28, 1920, by the Rt. Rev. Mgr. Joseph Anderson, Auxiliary Bishop of Boston.

Fr. Venceslao Parenti succeeded Fr. Cherubino Mezzadri as pastor and the latter being in turn succeeded by Fr. Alberto Matteucci.

Our Lady of Pity

Bronx, N. Y.

THIS Parish was entrusted to the Franciscan Fathers by Cardinal Farley in 1908. Father Oppici held the first religious service on the second of August in a little hall on 149th street, but soon, deeming the place unfit in every respect, bought four lots on 151st street, and started to build a church, a school, with a small residence for the Fathers, and a convent. Mgr. Lavelle

blessed the corner-stone on the 17th of February, 1909, and on Pentecost, May 30, dedicated the new church. The following September the school was opened under the direction of the Franciscan Sisters of the Immaculate Conception, with ten teachers and 800 children. In 1915 two additional lots were purchased and a hall built. This latter building was remodeled by Fr. Sixtus Lagorio in 1925, five more class rooms and a more convenient residence for the Fathers being constructed.

Several societies for religious and social purposes have prospered from the beginning and have proved a source of valuable assistance to the Fathers in their endeavors to train the young generation.

St. Sebastian

310 E. 24th St., New York

THIS Parish had its origin in the basement of the nearby Church of the Epiphany in 1899. Rev. Ernest Coppo of the Salesian Fathers, now Bishop, was the first in charge and was succeeded by Rev. Louis Rippstein, who in turn was succeeded by Rev. P. Sante Zuccaro. In 1915 this Father founded the present church, but being unable to continue on account of the existing financial conditions, the Archbishop assigned it to the care of the Franciscan Fathers of the Immaculate Conception. The zealous work of Fr. James Merighi and of Fr. Romano Simoni was crowned with a great success. The debt of \$96,000 was paid off. The church was artistically decorated and embellished with two marble altars and beautified throughout with new stained glass windows by Fr. Roger Passeri. This pastor effected a splendid organization of all the societies of which the St. Vincent de Paul, Dramatic Club, and the baseball team are particularly worthy of mention. Through the activity of the present rector, Fr. Robert Pace, the parish will have a better rectory and better accommodations and facilities for social work among the younger generation.

St. Francis of Assisi

Cambridge, Mass.

HIS EMINENCE CARDINAL WILLIAM O'CONNELL, in response to the request of the Italians of East Cambridge, entrusted these people to the spiritual guidance of the Franciscan Fathers. Fr. Anselmo Lenzi, then pastor of St. Leonard's Church, was assigned the duty of selecting a suitable



St. Anthony's College, Catskill, N. Y.

place wherein to conduct the religious services for the people of East Cambridge. The Baptist Church, located on the corner of Cambridge and Fourth streets, being for sale, was purchased by the Fathers, remodeled, dedicated and blessed on Palm Sunday, April, 1917. Fr. Anselmo Lenzi was the first pastor.

In September, 1919, Fr. Venceslao Parenti succeeded Fr. Lenzi as pastor. The greater part of the debt was paid by Fr. Parenti. Fr. Theophilus Belli, who followed Fr. Parenti, gave new life to the parish by his spirit of zeal and activity which he manifested. The church was decorated, new stained glass windows installed and a beautiful set of chimes purchased. A school building was bought from the city for a parochial school. A house was also bought and remodeled for the Sisters' Convent. About 200 children attend the school.

Church of St. Anne

Mission of Marlboro, Mass.

HIS EMINENCE the Cardinal of Boston, often manifested his appreciation for the work of the Franciscan Fathers at Boston. Thus it was that he entrusted the Italian parishes of East Boston and East Cambridge to their care. Lastly he placed the Mission of Marlboro under the charge of St. Leonard's Church. A Protestant minister and a Catholic non-duly authorized priest were present and active in this particular vicinity, thus endangering the faithful and making the establishment of a Catholic church imperative. Consequently the Fathers of St. Leonard's received permission to open a church among the Italian people there.

Assisted by the generous co-operation of the people, the Fathers were enabled to purchase a church that had formerly belonged to a local Protestant denomination. On January 1, 1922, the Holy Sacrifice was first celebrated.

St. Anthony's Seminary

Catskill, N. Y.

THE college is situated on an eminence overlooking the majestic Hudson, a beauty spot of mother nature and one of the finest locations along the river. The college grounds, extensive, beautifully wooded, and picturesque, are on the outskirts of the village of Catskill. The spot whereon the college building now stands was formerly occupied by the Prospect Hotel, which the Fathers purchased, charmed by the natural beauty of the place and deeming



the location eminently suitable and well adapted for their needs. The new college was dedicated by His Grace Mgr. Diomede Falconio on September 17, 1908. Fr. Sixtus Lagorio was the first rector of the newly dedicated college.

On the night of January 13, 1914, a disastrous fire completely destroyed the building. The present college building, a very serviceable and substantial building, consisting of a beautiful chapel, class rooms, study hall, private rooms, library and recreation halls, was erected and dedicated on September 17, 1917, by Rt. Rev. Msgr. Joseph A. Delaney, Vicar General and administrator of the Diocese of Albany, N. Y. Additional land was also purchased.

Several missions are attended to by the Fathers from the Seminary-Hudson, Palenville, Cementon and Troy, N. Y.



COMMISSARIAT OF THE
ASSUMPTION OF THE
BLESSED VIRGIN



Commissariat of the Assumption of the Blessed Virgin Mary

Pulaski, Wisconsin

THE Commissariat of the Assumption of the Blessed Virgin Mary, also known as the Polish Commissariat, aims to muster Franciscan laborers who with Franciscan spirit and methods might work among the four million Polish emigrants in the United States.

What is particularly remarkable about its origin is not only the fact that the pioneer work was undertaken by one single friar, but that this friar was a lay-brother. The one to whom are credited the inspiration and first achievements in the erection of the commissariat, is Brother Augustine Zeytz, O. F. M. (d. 1914).

He was born in Balbierzyski, Kingdom of Poland (Russia), in 1828. After the suppression of the religious Orders in the Kingdom of Poland, in 1873, Br. Augustine went from the monastery of Smolany to Galicia and thence set out for the United States. Here, as a result of an encouraging advice from the Polish clergy, he conceived the idea of organizing a Polish province of his order, and soon, considering this to be an expedient and feasible proposition, he hastened back to Poland, there to propose his plans to the Provincial Superiors and to obtain from them their approval and support.

He met with success. The Provincial, Fr. Joachim Maciejczyk, of Galicia, Poland, became interested in the proposal and interceded at the General Curia of the Order for the granting of permission to the prospective founder to return to the United States, for the purpose of exploiting the possibility of erecting there a Polish monastery. The permission was granted in November, 1886. Thereupon Br. Augustine once more left Europe on November 29, of the same year and hastened to the shores of America.

Having made known his intentions, he was immediately offered generous concessions of land from several land owners who sought to colonize their vast territories. The offers came from various sections of the country. But what seemed to him to be the most advantageous proposition, was a grant of a tract of brush land, comprising a hundred and twenty acres, located about seventeen miles to the west of the city of Green Bay in the State of Wisconsin. This was a gift of Mr. J. J. Hoff, the head of a large land selling company called after his name. The legal title was transferred and registered on April 12, 1887, there being laid down by the donor a condition that there be erected upon the donated land a monastery for the Polish Fathers of the Order



Brother Augustine Zeytz, Founder of Assumption Commissariat, Pulaski, Wis.

of the Friars Minor. Thus the enterprising Franciscan brother saw the first steps made toward the realization of his noble but difficult design. Work commenced at once and on the 27th day of April the Rt. Rev. Bishop F. X. Katzer blessed the corner stone for the proposed church.

The First Polish Franciscan Monastery

Seeing that matters had assumed a more definite form, Br. Augustine carried on his pioneer work. His next step was to obtain a formal concession for the erecting of a monastery on the donated land. At the kind intercession of Rt. Rev. F. X. Katzer, D. D., then bishop of Green Bay—who immediately conceived a desire of having the Friars Minor in his diocese—the required permission was granted by the Holy See, April 19, 1887.

A large, commodious monastery could, of course, not be planned, and hence a simple, small, two-story frame structure was the best of Br. Augustine's dreams. And well did its realization require the utmost endeavors of those immediately concerned. Pulaski—for such was the name of the little Polish settlement to which Br. Augustine came—was not a place of wealth, but of extreme poverty. Its few inhabitants were eager to build a little church for themselves so that they might not be compelled to travel tens of miles over marshy land before they could reach a neighboring church; but as to the housing of those who would minister to them the consolations of their religion, they would do little more than to provide for a simple dwelling sufficient to house as many as would be necessary for the services in the little parish, but they could not. Br. Augustine made an appeal to his countrymen throughout the United States, but due to the distance of the chosen locality from other Polish settlements, and probably also to the fact that few believed in the success of the enterprise, little help came from without the village. A mortgage loan was found necessary which the Rt. Rev. Bishop permitted and sponsored to the sum of \$2000.00; but as even this was soon found to be insufficient, the progress of the building discontinued. Now the courage of Br. Augustine met its severest test. To his reassurement and consolation a few young men arrived with the intention of taking the Franciscan habit as lay-brothers; they offered their resources and help, but the undertaking evidently surpassed their strength. Br. Augustine then realized that—although his efforts taxed the courage of the most courageous—he could not cope with the situation without the aid of priests from his order. So he again had recourse to the provincials of Poland begging them to come to his aid.

It is not unlikely that the superiors provincial of the Polish provinces shared in the skeptical views concerning the success of Br. Augustine's designs. There was, it is true, a scarcity of Fathers in the Polish provinces, but it seems that—given a desire and a firm purpose of setting aside one or two

for the noble and promising work—these might have been found. Yet, accompanied by many motives of excuse, the reply of the Polish provincials was clearly in the negative. However, V. Rev. Roger Binkowski, provincial of the Polish-Prussian province, pleaded with the General Curia in Br. Augustine's behalf; and help came.

Most Rev. Fr. General, Bernardinus a Portu Romatino, assigned two Polish Fathers to Pulaski, there to assume the labors of the colony. They were Fr. Erasmus Sobocinski of Galicia, Poland, and Fr. Stanslaus Jeka, then residing at Rome. To these was added a lay-brother, Sylvester Kuhn from the Polish-Prussian province. In his letter to Fr. Erasmus, dated February 4, 1888, Father General appointed him the superior of the future monastery, and expressing great confidence in his ability and zeal as well as in the prosperous outcome of the organizing work, over which he was to preside, he added this noteworthy disposition, that "until further provision, the convent or house of Pulaski should remain under our, i. e., Father General's immediate jurisdiction."

Upon receipt of their appointment the three set out for the new field of apostolic labor, where they arrived in April, 1888. Truly was it a field of apostolic labor and arduous strife well able to tax the courage and perseverance of an apostle. After a weary journey over a slushy country road, they arrived at Pulaski. What disillusionment was theirs! They saw but the foundations prepared for the church and no monastery, except an unfinished frame structure. They were prepared to find very little accomplished at their new destination, but they found it to be much less than they expected. And hence, though endeavoring to meet the situation bravely whatever it might be, their hearts broke and Father Erasmus began to weep.

He next turned to the Most Rev. Father General giving a complete account of the state of things and asking for more Fathers. Fr. General consoled and reassured him and moreover provided a vicar for the monastery in the person of V. Rev. Jerome Schneider and another lay-brother, Raphael Dominikowski, both of whom sojourned in France. They arrived in July, 1888. Besides the material help which they were able to offer they brought with them that invaluable encouragement which meant the world to the poor, broken-hearted friars. The work of the building was instantly pushed forward, and consequently advanced to such degree that by September 17 the friars were able to inhabit the monastery building, that is, the few rooms that were hastily finished. The foundation of the monastery now being an accomplished fact, though the building was yet unfinished both from within and from without the young community turned all its attention towards the building of the church. In the fall of the same year a small chapel was arranged in the unfinished church, sufficient to permit the celebration of the divine Mysteries.

Meanwhile the completion of both the church and monastery was under way, the three Fathers and three lay-brothers exerting all their strength to hasten this.

The Rt. Rev. Bishop Katzer, realizing the needs of the young community, did not fail to offer it as much help as was in his power. He entrusted the Fathers with the administration of the parish of the Sacred Heart of Jesus at Polonia, Wis.

The Novitiate.

Towards the close of the year 1888 another great step was made towards the assurance of an independent existence of the Polish monastery. The Superiors General interceded at the S. Congregation for the Religious for the granting of permission to open the novitiate. A favorable reply was given November 7 of the same year. Notifying the friars of this privilege (December 4), Fr. General appointed Fr. Erasmus the master of novices and nominated him Commissary-delegate with the power to receive candidates into the novitiate and, in due time, to the simple and solemn profession. Fathers Stanislaus Jeka and Jerome Schneider were made his consultants, the latter also to act as vice-master of novices. By this very significant fact the existence and development of the new foundation seemed to be assured. The three novices who actually began the history of this novitiate, and who forever remained zealous laborers in the commissariat were clerics: Francis (Stanislaus) Manel and Anthony (Paul) Wisniewski and Brother Paschal (Thomas) Lorentz. Their investiture took place on April 8, 1889.

The Polish Franciscans as a Provincial Unit.

It was the intention of the Superiors General of the Order to organize the Polish Franciscans in the United States into a distinct province. With this purpose clearly in view did Br. Augustine undertake his pioneer labors and the cooperation which he received, particularly that from the General Curia, was offered with the hope of such a result. The very fact that the laborers for the new institution were sought from among the members of the Order who did not specially represent the provinces whence they were summoned, tends to bear out this statement. It seems to have been the policy of the General Curia not to indebted the Polish Friars to, or make them dependent from, any province. The same conclusion may be drawn from the fact that with the nomination of the first superior for Pulaski, the same, as well as this monastery, were placed not under the jurisdiction of any provincial superior (not even of those in Poland, one of whom expressed his desire of aggregating the monastery to his province), but that Fr. Gene-

ral reserved to himself its immediate supervision. Furthermore, letters of the Father General bear conclusive proof to this effect in a very outspoken manner. In his letter of nomination of Father Erasmus to the superiorship of the monastery he writes: "Earnestly desiring that there arise, as it were, a city of refuge for those of the illustrious Polish nation who are called by God to our Order, we rejoice in the Lord and hope that the enterprise will be crowned with success." And again, in reply to the report on existing conditions which, immediately upon his arrival here, Father Erasmus transmitted to Rome, Father General states: "We hope to God that before long there will arise in those wild forests and around the monastery one of the most beautiful Polish settlements, and that within the monastery the friars will increase in numbers, so that in a few years it may be formed into a Polish custody and then a province of the United States." Finally, the institution of Father Erasmus Sobocinski as a commissary-delegate with a board of consultors and the opening of the novitiate constitute the climax of the first endeavors along this line, as they were in fact a partial realization of the province-idea in its application to the Commissariat of the Assumption of Our Blessed Lady.

The Commissariat Under the Jurisdiction of the Sacred Heart Province.

But the immediately subsequent years of its existence were not yet to constitute the golden period of the history of the Polish Commissariat of Pulaski. Great adversities were yet to try the courage and perseverance of this young community, while misfortunes fell upon it blow after blow, until the very spectre of its extinction loomed in the distance.

First came the death of Fr. Erasmus, the superior and the soul of the community. With words of blessing directed to his confreres, he went to his reward, February 4, 1890. With him expired not only a superior but a zealous and valiant worker, of whom there was such a sore need. Upon the notification to the General Curia about this loss, Fr. Jerome Schneider was nominated successor in the office of commissary, but, as no one was found to fill the vacant place of the laborer, there remained only two Fathers for the vast ministerial work that claimed their tired hands.

Then came another shock in the form of a strange occurrence, that took place in the community itself. It was but natural for the merited Brother Augustine to consider himself an important figure in the destinies of the Commissariat and he exerted a beneficial influence over the rest of the community. But a misunderstanding arose between him and the superior. Seemingly a trifling difference of view in a matter of discipline, it became an occasion for the renewal of certain old grievances, so much so that the Brother's attachment to the Commissariat diminished until it vanished en-

tirely. Besides, as we collect from his answer to one of the letters written to him by the Provincial of Galicia, it was his purpose to have the Polish Franciscans form a custody of some neighboring province of the United States. This idea seemed to have returned now, adding impulse to the course of action which he presently undertook. In October 1894, he declared his decision that he would join the Sacred Heart Province of St. Louis, Missouri. This he did; and, not alone, but with ten other lay-brothers who followed his example.

The consequence of this was that after the news of this fact reached Rome, the general authorities of the Order placed the Polish Commissariat under the jurisdiction of the Sacred Heart Province, ordaining that the Provincial thereof should, by the very fact, be the Commissary of Pulaski. In virtue of this provision, the following Provincials of St. Louis discharged the duties as Commissaries of the Pulaski Commissariat: Fr. Michael Richardt, Fr. Theodore Arentz, Fr. Hugolinus Storff, Fr. Cyprian Bahnscheid and Fr. Benedict Schmidt.

The Polish Friars who remained at the monastery felt keenly the loss of their independence, but, since in the judgment of the superiors, the glory of God and the good of the Order required such a course they were resigned, resumed courage and carried on their work.

Further Developments. The Gradual Expansion of the Fathers' Activities. Parishes. The College.

After the passing of the provincial jurisdiction to the Province of St. Louis, the novitiate at Pulaski was also closed, and remained closed for five years.

In the course of a few years the number of the Fathers was slightly increased by the addition of Fathers: Francis Manel and Anthony Wisniewski who, after having completed their studies in the seminary of the Sacred Heart Province, were ordained in St. Louis, June 12, 1897. Another valuable acquisition came in the person of the capable and energetic Father Romuald Byzewski (d. 1905) who, after his expulsion from Prussia came to America and for twenty-four years labored here in the priestly ministry. The three proved to be of invaluable aid to the two elder Fathers: Stanislaus and Jerome.

In proportion as the forces increased, the activities expanded. Desiring that the monastery be the center and headquarters for the Polish contingent of the Franciscan Order, the Fathers did not wish the same to be a limited sphere and a bar to a more extended activity. They offered their priestly services partly with a view of material remuneration, since to seek it they were compelled by need; yet, chiefly they devoted their energies

because of the love of this work and the desire to help wherever it was needed. Parishes in Milwaukee were, among others, the field of the Fathers' ministerial labors. And it is natural that they should have had the spiritual welfare of their Polish brethren in the neighboring settlements most dear to their hearts.

There was a small Polish settlement at Hofa Park, eight miles west and another, at what is now Krakow, Wis., six miles north. Settlers of the first had already commenced to organize a parish, at the time the Fathers came to Pulaski, but nothing more was accomplished than to obtain a priest from Seymour, the nearest residence, who would say Mass for them in a private dwelling once a month. Immediately upon their arrival the Fathers were entrusted with the care of this locality. Under their administration the building of the church, then already begun, was soon completed (in 1888) and, there being added in time a school and residences for the pastor and the teachers, the parish is today in a flourishing condition.

The organization of the parish at Krakow was undertaken by the Fathers in 1900. The distance as well as the difficulties arising from bad roads were too great to allow desirable conveniences to those settled farther from the church. So, as the settlers felt that they could afford to erect a place of worship nearer to their homes, they organized a parish and built a basement church in the center of the Polish settlement extending northward from Pulaski. In time a school with a teachers' home, and later, a rectory were added.

The third place to which the Fathers turned their helpful activities, and which resulted in the foundation of the second Polish monastery was Green Bay, a city located some seventeen miles southeast of Pulaski. They were called thither by the Rt. Rev. Bishop for the purpose of managing a newly organized Polish parish. Upon his advice and successful intercession at the S. Congregation for Religious for permission to erect a monastery, this new enterprise soon (in 1901) became an accomplished fact.

The greatest accomplishment, however,—one that produced the most valuable results and proved that within that little organism of the Polish Commissariat, there lurked a vitality sufficient to take care of its own life and growth—was the foundation of St. Bonaventure's Seraphic College. The year 1901 witnessed the first realization of the college ideal cherished by the Fathers long before. The studies commenced in the monastery building in September with only eleven students. Two years later a brick college building was erected contiguous to the monastery, sufficiently large to answer the present needs of the Commissariat. Fr. Romuald Byzewski acted as first rector, the other Fathers, a lay-brother, and, later, three lay professors forming the teaching staff.

The Commissariat Once More Independent.

Encouraged by the recent progress in their parish work as well as in their expansion by the addition of the new monastery at Green Bay and particularly in the erection of a college for boys at Pulaski, the Fathers felt that it would now be time to entreat the General Superiors to restore to them their provincial independence. The occasion for such a step was, moreover, the wording of a letter sent by the M. Rev. Fr. General, Aloysius Lauer, to the V. Rev. Hugolinus Storff, Provincial of St. Louis, the contents of which were communicated to the community of Pulaski. It stated in part that Pulaski was united for a time with that province, and, consequently, its Provincial was by the very fact the superior of Pulaski. The terms of this letter seemed vague and ambiguous. It appeared that the character of a distinct unit intended to develop into a distinct province was therein denied. Having become alarmed, the Fathers took recourse to the General Curia begging for an explanation. Meanwhile, however, the M. R. Aloysius Lauer passed away and the M. Rev. David Fleming succeeded him in office in the capacity of Vicar General. The same ordered a canonical visitation, nominating the Visitator in the person of V. R. Denis Schuler, later Minister General. Having considered the report of the V. R. Visitor, the M. R. David Fleming ordained that the Polish Franciscans continue to remain a commissariat, and that the Provincial of the Sacred Heart Province should be their commissary until improved conditions should make a change advisable. Thus were the Fathers again reassured.

With the death of Fr. Romuald Byzewski (1905) and Fr. Stanislaus Jeka (1910) the Commissariat suffered severe losses. There were, however, at this time some resources which offered hope for the arrival of youthful help. The increase in the membership of the Commissariat was prevalently represented by the lay-brothers who numbered twenty-eight including seven Tertiaries and two candidates; but there were also ten clerics, including two novices, and fifty-seven students in the scraphic college. Father Louis Kania and Cyril Piontek were recently ordained for the Commissariat, and several more clerics were engaged in theological studies at Catskill, N. Y. and Montreal, Canada. Besides, additional help came with Fathers Fridolin Rinkowski and (for some time) Titus Wojnowski, from Europe and Denis Cano from Canada.

It appeared that the time was now ripe to remind the general authorities of the intention of making the Polish Franciscans a distinct province. Accordingly, an appeal was sent to the M. R. Father General. So, finally, after mature consideration, under the date of Dec. 17, 1910, a decision was



Fr. Cyril Piontek

Fr. Francis Manel.

Very Rev. Fr. Louis Kania.

Fr. Isidore Cwiklinshi.

Fr. Raymond Sonnek.

reached by Father General and his Definitorium, by virtue of which the Commissariat of Pulaski was again given an independent provincial management. V. R. Jerome Schneider was appointed Commissary-Provincial with Fathers: Francis Manel, Louis Kania, Anthony Wisniewski and Titus Wojnowski, who was succeeded by Fridolin Rinkowski as provincial consultors. Since then, the life of the Commissariat went on undisturbed, slowly but steadily progressing towards its development. In 1914 V. R. Fr. Jerome was succeeded in office of Commissary by V. R. Francis Manel, and Fr. Cyril Piontek entered the board of consultors. In 1921 Fathers Francis, Louis and Cyril were renominated for the same office and Frs. Florian Zuchowski and Lawrence Konieczka filled the vacancies of the provincial council. Finally, in 1924, V. R. Louis Kania was appointed successor to V. R. Francis Manel, which office Father Louis holds today, having for counselors the Rev. Fathers: Francis Manel, Cyril Piontek, Raymund Sonnek and Isidor Cwiklinski.

Present Status.

Within the year 1900 begins the real period of growth of the Polish Commissariat, the preceding twelve years being a little more than a struggle for existence. The year 1910 finds the progress of the last decade double and triple that of the first twelve years. There were added in that time another monastery, a college, a printery used for Franciscan publications; the communities are fairly large with a sufficiently promising clericate and novitiate.

From 1910 more attention seems to have been devoted to the carrying through of improvements at home. It was found necessary to enlarge the college building (1910-11) increasing by one and a half times its capacity. Then a brick monastery was built (1915) to replace the original frame structure. In 1912 the theological courses were commenced at Pulaski, then, a year later, transferred to Green Bay. The following year the teaching of philosophy was also undertaken in the Commissariat. Before this time the students were compelled to get their theological and philosophical training in the houses of studies belonging to other Provinces of the United States and Canada. Finally, in 1922, the college was transferred to Mount Pleasant, Sturtevant, Wis., a locality near the city of Racine, where conditions are ideal and conveniences splendid to carry on, on a greater scale and with more efficiency, the noble work of imparting higher education.

The Polish Commissariat numbers today forty-four Fathers, ten clerics, forty-seven lay-brothers and nine novices of whom five are clerics and four brothers. The Fathers offer their pastoral labors in the archdioceses of Chicago and Milwaukee and in the dioceses of Green Bay and Marquette, besides the help they render the clergy whenever called upon to do so. A missionary



*St. Joseph's Friary, Sturtevant, Wis.
Assumption Church and Friary, Pulaski, Wis.*

band of three engages exclusively in conducting missions and retreats. The monthly publications are two: *Miesiecznik Franciszkanski* (The Franciscan Monthly), *Poslaniec Swietego Franciszka* (Saint Francis' Messenger) with a joint subscription of about 21,000 copies per month, and *Kalendarz Franciszkanski* (The Franciscan Calendar).

Monastery of the Assumption of Our Bl. Lady (Provincial Monastery)

Pulaski, Wisconsin.

Its birth and step-by-step growth are a part of the history of the Polish Commissariat.

It is located on the principal street of the village in the south-western corner of the 120 acres of donated land.

The original building was a two story frame structure, with a low basement, made to resemble the carpenter's square. Around this monastery clusters all of the early history of the Polish Franciscans. In 1908 a three-story addition was joined to the longer wing so as to form with it the upper part of the letter T. Accomodated to the old wooden church, the new part was narrow, with small rooms only on one side, but it helped considerably to provide room for the growing community.

A modest printery equipment was purchased in 1907 for the publication of the *Miesiecznik Franciszkanski* (Franciscan Monthly) to be edited by the Fathers. This was located in a small addition adjacent to the monastery building.

A notable improvement was made in 1911 by the installation of electricity, the monastery operating its own plant for lack of one in the village.

In 1915 the old frame building was moved aside to serve the needs of the printery, while a new three story structure has been erected upon the place which is the front part of the monastery to-day.

Since the moving of St. Bonaventure's College to Sturtevant, Wis., (in 1922), the college building, contiguous to the monastery is being inhabited by the Friars.

The number of religious residing here are 45: Fathers 12: V. R. Louis Kania, Commissary Provincial; R. Stephen Dziadowski, Guardian; R. Lawrence Konieczka, Vicar and Pastor; R. Jerome Schneider; R. Raymond Sonnek, Consultor and Lector of Philosophy; R. Roman Kania, Editor; R. Edmund Krystyniak, assistant at the local parish; R. Ignatius Stankiewicz,

Lector of Philosophy; R. Arcadius Krzyonos, co-editor; R. Marian Siwik, master of novices; R. Seraphim Kopanski, master of lay brothers; R. John Holtzknecht, Lector of S. Eloquence; Clerics philosophers 3; Clerics novices 5; Lay brothers 25 of whom 4 are novices. ..

Monastery of [St. Mary] of the Angels

Green Bay, Wis.

The Polish Franciscan Fathers came to Green Bay in December 1899. Only a year before a parish had been organized for the Polish inhabitants of that city, for the administration and spiritual care of which the Fathers were called from Pulaski by the Rt. Rev. Sebastian Messmer. The good Bishop suggested the erection of a monastery for which permission was granted by the S. Propaganda on May 23, 1900. A small dwelling was then purchased which, by canonical erection, became a monastery with Fr. Jerome Schneider as its first superior.

Oct. 9, 1900 Fr. Anthony Wisniewski succeeded Fr. Jerome and the building of a new church and monastery began. The corner-stone was blessed by Rt. Rev. Bishop Messmer September 1, 1901, and on July 2, 1903, M. Rev. Diomede Falconio, O. F. M., Delegate Apostolic to the United States, performed the solemn blessing of the completed edifice. The church and monastery are built of stone and, due to the fine Gothic lines, belong to the most elegant structures in the city.

Since 1913 in this monastery are conducted the theological courses for the clerics of the commissariat.

The present superior is Fr. Cyril Piontek, who is also lector. Other resident Fathers are: Fr. Raphael Januszewski, Vicar and lector; Fr. Denis Babilewicz, Pastor; Fr. Ferdinand Pawlowski, lector; Frs. Alphonsus Kozlowski, Casimir Stec, Benedict Witkowski, Venantius Wysocki and Sebastian Dzielski, aids; Frs. simplices: Anthony Lesniak, Hippolite Chmura, Luke Pedtka and Michael Kozlowski; Clerics Theologians 6; Brothers: Pacific, Humilis, Silvester, Ivo and Camillus.

In July, 1925 the Fathers of the monastery celebrated the silver jubilee of its foundation.

Sturtevant, Wisconsin

In the year 1921 the Fathers of the Polish Franciscan Commissariat successfully completed their quest for a more suitable location where they might expand their activities in preparing youth for the seraphic priesthood. They purchased the entire property of the Sisters of St. Dominic of Racine, Wis., which hitherto served the purpose of an academy for girls known as



St. Bonaventur's College, Sturtevant, Wis

the Holy Rosary Academy. Next to the academy building is a commodious structure which was the convent for the teaching Sisters. In 1922 the college was transferred to this locality now called Sturtevant, (Corliss before), and the convent mansion was then erected into a monastery which the Fathers put under the patronage of St. Joseph, the Spouse of the Bl. Virgin Mary.

The present superior is V. Rev. Francis Manel, the ex-Commissary. The other Fathers are: Florian Zuchowski, vicar; Stanislaus Pawlowski, missionary; Isidore Cwiklinski, Consultor; Venceslaus Cich; Leonard Ziolkowski; Andrew Gut, master of lay brothers; Gregory Rokosz; Norbert Zgrabik; Valerian Pach; Clement Barczak; Richard Plucinski; Daniel Wisniewski, pastor; Peter Budnik, missionary; Lay brothers, 14.

Mt. Pleasant (Sturtevant), Wisconsin

St. Bonaventure's College was founded at Pulaski, Wis. in the year 1901 for the purpose of training the Polish boys and young men in the Order of Saint Francis for the home missions among the Polish emigrants of America.

The first scholastic year was opened September 9th, 1901 in the Monastery building with eleven students. Besides Fr. Romuald Byzewski (rector) and Fr. Stanislaus Kostka Lepich (vice-rector) the primitive teaching staff was comprised of Fr. Francis Manel and Brother Humilis Wojtkowiak.

In 1903 the college building proper was erected near the monastery to accommodate 30 to 40 students; the building was 44 x 46 feet, three stories high with a very convenient basement. In 1910 already it was found necessary to enlarge the original structure to give room to the steadily increasing number of students who for the following years numbered from 70 to 80.

After the death of Fr. Romuald (1905) Fr. Francis Manel became rector and in 1910 Fr. Louis Kania was entrusted with the rectorship which he held till 1915 when he was succeeded by Fr. Florian Zuchowski who for 10 years ably filled this responsible office with Fathers: Hyacinth Kulinski, Stephen Dzialdowski and Leonard Ziolkowski as successive vice-rectors.

On account of the scarcity of Fathers the college authorities were under the necessity of employing for some time secular priests and lay teachers, who were: Rev. L. Broda, Rev. Joseph Zielinski and Rev. Anthony Janczak; and Messrs: Charles Lepich, August Brylski, John Konopka and Joseph Baczewski.

As the years rolled by St. Bonaventure's at Pulaski proved to be entirely too small to house the number of students yearly seeking admission therein

and likewise the location itself gave no promising outlook for the future; consequently another more favorable site was sought for. After a short time a beautiful and extensive Academy building was purchased from the Venerable Sisters of St. Dominic at Corliss (now Sturtevant, Wis.), St. Bonaventure's was transferred from Pulaski September 20, 1922, to continue its educational work. The present situation is a very promising one being only 20 miles south of Milwaukee, Wis., 62 miles north of Chicago and 7 miles west of Racine, Wis. Railways connect Sturtevant with other places in all directions.

The grounds are extensive, the building is roomy and affords splendid accommodation for a large number of students. The most approved system of ventilation, electric lighting, steam heating, and other features of modern comfort have been adopted. Gymnasium, baths, pond, pool-room, spacious play grounds, a park and floral garden offer ample facilities for exercise, games and amusements. The college likewise has its band and orchestra, an athletic club, Literary and Dramatic Societies, Holy Rosary Society and the Third Order of St. Francis.

Its present rector is Fr. Leonard Ziolkowski with Fr. Wenceslaus Cich as vice-rector. The faculty is entirely comprised of Fathers, alumni of St. Bonaventure's College: Isidore Cwiklinski, Andrew Gut, Gregory Rokosz, Norbert Zgrabik, Valerian Pach, Clement Barczak, Daniel Wisniewski and Richard Plucinski. The student body numbers 125.

The present year is the Jubilee Year of St. Bonaventure's College. About 1800 boys and young men call St. Bonaventure's their Alma Mater, of whom sixty are priests today.



COMMISSARIAT OF THE
HOLY CROSS



The Commissariat of the Holy Cross

THE idea of organizing a Slovenian branch of the Franciscan Order in the United States must be attributed to Fr. Ivo Levec, O. F. M., of the Holy Cross Province in Carniola, then a part of Austria, now of Yugoslavia. Fr. Ivo came to our shores in 1839, following the example of his saintly countryman, Bishop Baraga. After working successfully for some time, he formed the plan of obtaining more Fathers for work among the Indians and of interesting his countrymen in a missionary union for this purpose. To be ready for this work, he took charge of a parish at Erie, Pennsylvania. The plans submitted to his Vicar-Provincial, Fr. Salesius Velcic, O. F. M., in Lyubliana (Carniola) were not approved and there the matter rested. Fr. Ivo lost interest and soon after returned to his province.

More than half a century elapsed before another attempt was made by this province to establish a foundation in this country, but this time it succeeded and the Commissariat of the Holy Cross is now a reality.

The diocese of Cleveland, Ohio, was sorely in need of a Slovenian priest and Bishop Horstmann commissioned Father (later Bishop) Joseph M. Koudelka to get one. After almost a year of correspondence with the Franciscan Province of the Holy Cross in Carniola, Fr. Casimir Zakrajsek, O. F. M. of that province, on November 16, 1906, departed for Cleveland to take up the work among the Slovenians. He found the work to be both plentiful and difficult, due especially to the influence of an anti-religious press.

Since a Franciscan Province was already represented in Cleveland, Fr. Casimir found conditions there unfavorable for another foundation. Fr. Dionysius Schuler, O. F. M., the Minister General, was in Cleveland at that time on an official visit, and Fr. Casimir obtained from him the necessary permission to leave Cleveland and to take up work among his countrymen on Ellis Island, New York.

Through Rev. J. A. Nageleisen, pastor of St. Nicholas Church, New York City, Cardinal Farley, then Archbishop of New York, became interested in Fr. Casimir's work and entrusted a parish to him at Rockland Lake, N. Y.

After a short time, Cardinal Farley urged Fr. Casimir to go to his native province in order to obtain more Fathers and helpers for this work. The Reverend Provincial Fr. Placidus Fabiani, O. F. M., was favorably impressed with the report submitted and granted leave to Fr. Salesius Vodosek, O. F. M., and Fr. Anselm Murn, O. F. M., to accompany Fr. Casimir back to the United States. Fr. Casimir, on February 2, 1909, was appointed the first superior of the new foundation. A few months later, Fr. Ambrose Sirca, O. F. M., a



Very Rev. Casimir Zakrajsek, Commissary, Holy Cross Commissariat.

Slovene by birth, but educated in Dalmatia for the Croats, joined the little band.

For three years these Fathers labored industriously in and about New York City, harassed on all sides by the machinations of so-called liberal-minded agitators.

During the time of his missionary activity on Ellis Island among the Austrian immigrants, Fr. Casimir organized a Slovenian congregation in connection with St. Nicholas Church in New York City. It is a remarkable coincidence that over fifty years before, two Fathers from the same province labored in this parish, and Fr. Ivo Levec, O. F. M., acted as pastor in 1841. Fr. Anselm soon took charge of this little congregation whilst Fr. Ambrose organized a Croatian parish at Hoboken, N. J., which, however, was short-lived. Fr. Salesius was forced to return to Europe on account of ill-health.

In 1912 Fr. Casimir made another trip to Europe, going this time directly to Rome to importune Fr. General of the Order for additional Fathers for the Slovenes and the Croats in the United States. Fr. Pacificus a Monza, O. F. M., the Minister General, was convinced that something should be done and gave his approval to the erection of a commissariat in the United States. Fr. Casimir then proceeded to his province where he was glad to find the Reverend Provincial Fr. Angelus Mlejnik, O. F. M., very favorable to his ideas. At a special meeting of the Provincial Consultors, it was decided that the Province establish a commissariat in the United States for the Slovenes, the Croats and the Slovaks. The decree of establishment was published August 24, 1912, and Fr. Casimir Zakrajsek was appointed the first Commissary-Provincial of the Commissariat of the Holy Cross. Headquarters were established at the Church of the Holy Family, Brooklyn, New York, only recently given over to the care of the Fathers.

Four more Fathers now came to swell the list of workers: Fr. Placidus Belavic, O. F. M., and Fr. Ireneus Petricak, O. F. M., Croats from St. Cyril and Methodius Province of Zagreb; and two Slovak friars from St. Mary's Province in Slovakia, Fr. Honorius Frastacky, O. F. M., and Fr. Honoratus Rogawsky, O. F. M.

Almost at the same time, Very Reverend Fr. General sent two more Fathers directly to the Archdiocese of Chicago, Fr. Luke Terjic, O. F. M., and Fr. Leo Medic, O. F. M., the first to minister to the newly organized Croatian parish at Gary, Indiana; the latter at St. Jerome's Church, Chicago. These two remained for some time directly under the jurisdiction of the Archbishop of Chicago and only later on were they incorporated into the Commissariat.



St. Stephan's, Chicago.
Sacred Heart, South Chicago.

St. Stephan's School, Chicago.
St. Jerome's, Chicago.

The parishes at Hoboken and Rockland Lake were soon relinquished and new foundations were made at South Bethlehem, Pennsylvania, and at New York City, Sts. Cyril and Methodius parish.

Fr. Casimir's main care now was to strengthen his Commissariat from within. Candidates for the seraphic priesthood were sought for and sent to St. Joseph's College, Callicoon, N. Y.

To combat the worst enemy of his people, the godless press, he began a Slovenian monthly magazine, "Ave Maria," which is now one of the most influential organs of the American Slovenes. He also took over the bankrupt Slovenian Catholic weekly paper of Cleveland, Ohio, "Sloga." To minimize expenses, he installed his own printing plant, at first in the basement of the Holy Family Church, later on it was removed to St. Cyril's, New York City. The yearly "Koledar" (Almanac Ave Maria) was also started and today is a great success, the "Mali Ave Maria" (small Ave Maria) lasted only two years. To these must be added a great number of smaller publications.

Among the latter we may mention:

In Slovenian: Fr. Casimir Zakrajsek: To-le Vzemi in Beri (Take and Read); Izpod Vislic (Under the Gallows); Sloven-amerikanski Abecednik (Primer); Sloven-amerikanski Molitvenik (Prayer-book); Obrednik Drustev Najs. Imena (Holy Name Ritual); Vec Luci (More Light); Obrednik Drustev Krcanskih Zena in Mater (Christian Mother's Ritual); Ljudske Igre (Popular Plays); Spominška Knjiga Zupnije Sv. Stefana (Souvenir Book of St. Stephan's Parish).

Fr. Benvenute Winkler: Zvoncek (The Little Bell, a prayer-book).

Bro. Victorin Perc: Ave Maria (a prayer-book).

In Slovak:

Fr. Casimir Zakrajsek: Slovensky Terciar (The Slovak Tertiary); Dve Matky (Two Mothers, a play).

A Slovenian branch of St. Raphael's Society for the immigrants, a Slovenian Priests' League and a Slovenian Catholic League are all fruits of Fr. Casimir's tireless activity. Exhausted by all the demands made upon his services, Fr. Casimir felt himself obliged to resign his office as Commissary.

The choice of a successor was no easy matter and it finally fell upon Fr. Benignus Snoj, O. F. M., Missionary Apostolic in Jerusalem. Fr. Benignus was officially appointed Commissary-Provincial on February 2, 1914, and remained in office until December 1, 1921.

During his term of office the new branch of the Seraphic Order increased in numbers and in activity. One of the friars was appointed chaplain of the

Slovak orphanage of Middletown, Penn. The Slovak parish of Clifton, N. J., the Slovenian parishes of St. Stephen's, Chicago, and St. Mary's, Steelton, Penn., the Croatian parish at Lackawanna, N. Y., were accepted during his reign. The printing establishments were removed to St. Stephen's at Chicago when Fr. Casimir went there as pastor.

On December 1, 1921, Fr. Hugo Bren, O. F. M., D. D., was elected to succeed Fr. Benignus as Commissary-Provincial.

St. George's Church of South Chicago was taken in, but the parishes at Middletown, Lackawanna and Jednota were turned back to the respective dioceses.

Fr. Hugo's task was a difficult one. The new Commissariat was made up of members of four nationalities, coming from five different European Franciscan Provinces, each with its own system of education and its own traditions. To bring about a unified system into this medley required tact and patience. Fr. Hugo also succeeded in obtaining the Apostolic Beneplacitum (canonical approval) for all of his places.

Fr. Hugo felt the need of a larger convent for the higher studies and for this purpose he purchased a farm of 136 acres near Lemont, Illinois, in the Archdiocese of Chicago. May of 1925 found the first members of this new community snugly settled in an old farm house on the place. A chapel and a temporary building were erected and were blessed on June 14, 1925. This place is now St. Mary's Theological Seminary and it may also be the site for the new seraphic St. Francis College. The clerics are now housed there and on May 29, 1926, Fr. Dominic Dohanyos, O. F. M., and Fr. Francis Vilha, O. F. M., were ordained to the holy priesthood.

On January 6, 1926, Fr. Casimir Zakrajsek, O. F. M., was again elected as Commissary-Provincial.

St. Stephen's (Slovenian) Church

Chicago, Illinois

THIS parish was established by Reverend John Plevnik in 1897 with hardly twenty-five families. The parish went through many difficulties and hardships and on several occasions it was in danger of going under. The congregation was started in the Church of St. Procopius on Allport Street where the good Bohemian Benedictine Fathers helped the parish as much as they could. In 1899 a small Methodist Church on 22nd Place and Lincoln Street was purchased.

Reverend J. Plevnik resigned from this parish in 1904 and was succeeded by Reverend Aloysius Krasovec, who built the first basement for the new

church in 1906. Reverend Anton Lajai was appointed pastor of the church. He built a new church, which was blessed in 1908. He built the new rectory in 1917. In 1919 in January the parish was given to the Fathers of the Commissariat of the Holy Cross and Fr. Casimir, O. F. M., was appointed the first Franciscan pastor. He divided the parish according to church societies for men, women, young men, young ladies and boys and girls. In 1921 he started a school in the nearby church of St. Paul where the good Benedictine Fathers rented them two class rooms of their large school. In 1922 the cornerstone for the school building was laid and the school was entrusted to the Slovenian Franciscan Sisters. At first only the basement and the first floor were completed, at a cost of \$97,000.00. In 1925 the second floor was added, costing \$40,000.00. Another story will be added as soon as the present debt is lessened. At present, besides nice school rooms, the young people have bowling alleys and pool tables and other club accommodations in the basement. On the second floor a large hall with a very artistic stage is located. In 1925 Fr. Casimir bought a new house for the sisters' convent and a day nursery was also opened.

When the Franciscan Fathers took charge of the parish there was still \$20,000.00 debt on the school. Since then this was cleared and improvements for more than \$150,000.00 were made. At first two Masses on Sundays were sufficient. Now they have five. Holy Communions grew from 2000 a year to 75,000 in 1925. In 1925 the Silver Jubilee of this parish was celebrated with great pomp.

St. Jerome's Church

Chicago, Illinois

THIS parish was organized in 1921 by Fr. Leo Medic, O. F. M., who came to Chicago in 1920, sent here by Very Rev. Fr. General, Dionysius Schuler when Archbishop Quigley asked him for Franciscan missionaries for the Croats of his Archdiocese. An old Lutheran church on West 25th Street and Wentworth Avenue was purchased for the purpose.

In 1912 he was succeeded by Fr. Ambrose Sirca, O. F. M. Under his prudent guidance the parish made rapid strides. In 1919 he was succeeded by Fr. Placidus Belavic, O. F. M. In 1920 the present pastor, Fr. Wenceslaus Vukonic, O. F. M., was appointed. He started his work with great zeal. He bought a new church on Princeton Avenue and West 28th Street from a Swedish Lutheran congregation. He opened a school in back of the church. A few years after he built an addition for a school and Sisters' convent. At present the parish school is attended by nearly four hundred children. The



St. Cyril and Methodius', New York.

St. Mary's, Steelton, Pa.

St. Cyril and Methodius', New York.

St. George's, Chicago.

St. Joseph's, Bethlehem, Pa.

Sisters of the Precious Blood conduct the school. The former church was remodeled and turned into a parish hall, where the church societies meet and have their entertainment. At present the parish is in a very prosperous condition.

St. George's Church

South Chicago, Illinois

THIS parish was established in 1902. The same year the cornerstone of the present beautiful church was laid. At the beginning the parish was for both Slovenes and Croats. In 1922 the parish was entrusted by Cardinal Mundelein to the Franciscan Fathers of the Commissariat of the Holy Cross and Fr. Benvenutus Winkler, O. F. M., was appointed the first Franciscan pastor. His very prudent and zealous work was very successful. The parish grew rapidly. He organized the parish into church societies and spent in five years nearly \$30,000.00 in different improvements. He built a hall under the church, enlarged the rectory and is now preparing to build a parochial school. The parish was incorporated into the Order on December 10, 1923.

St. Joseph's Parish

South Bethlehem, Pa.

THE Slovenian St. Joseph's parish was organized by Fr. Casimir Zakrajsek, O. F. M., on July 4, 1913. The congregation is made up of immigrants from Prekmurje, part of Slovenia, in Jugoslavia.

The congregation was placed in charge of Fr. Anselm Murn, O. F. M., the first pastor. The parish belongs *per modum beneplaciti apostolici* to the Order. On November 15, 1915, the cornerstone of St. Joseph's Church was laid, Monsignor Peter Masson, Rural Dean and Commissary of the Archdiocese of Philadelphia, officiating. The church is a large stone structure.

The first Mass in the church was said on November 13, 1916. During the erection of the church the people of the congregation attended services in the auditorium of the Church of the Holy Infancy, the English-speaking church, through the courtesy of the pastor of that church, the Rev. H. P. McGettigan.

Fr. Murn remained in charge of St. Joseph's Parish for nearly eight years, until 1920, when he left for the pastorate in Clifton, N. J. Fr. Jerome Knoblar, O. F. M., was appointed Fr. Murn's successor in charge of the parish, and his pastorate continued until April 20, 1922. On that date Fr. Clement Veren, O. F. M., took charge of the parish.

The parish now has about three hundred and fifty families. There is under

construction now and approaching completion a large and handsome parochial school building of three stories, and with all modern conveniences. The cornerstone was laid on October 25, 1925, Mgr. Peter Masson officiating with many dignitaries of the Church present.

Sisters of St. Francis are in charge of the school as teachers, their accommodations being located on the third floor of the building.

St. Mary's Croatian Church

Steelton, Pennsylvania

ST. MARY'S Parish in Steelton, Pa., was organized for Croats and Slovenians in August, 1898, by Rev. Joseph D. Bozie. He bought a small Lutheran Church which was situated at the site where the present church stands. Rev. Bozie died January 17, 1900. He was succeeded by Fr. Gaudentius Garse, O. F. M., who during his stay of two years built a fine rectory. His love for seclusion drew him back to the monastery, and so he left Steelton for New York. His successor was Rev. F. J. Azbe. In 1903 he erected a frame combination building for church and school. The school was opened in 1904. Things went well until in 1909 rivalry between the two nationalities caused considerable disagreement. Finally the Rt. Rev. Bishop of Harrisburg decided to separate the two nationalities. The Croats paid \$6,000 to the Slovenians and obtained a Croatian priest, Rev. E. Gusic, and the Slovenians under Rev. Azbe, erected their own parish, dedicated to St. Peter. In 1911 Rev. Gusic was recalled to Europe and succeeded by Rev. Anthony Zuvic. The untiring efforts of this zealous priest caused the parish to make rapid progress. In 1916 he began to build the present church, which was completed the following year and dedicated by the Rt. Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg, on Pentecost day, 1917. He was not long to enjoy the fruit of his labor, for after two more years of unceasing work for the welfare of the congregation and school he died of apoplexy May 24, 1919, at the age of 44 years.

As there was no priest in the diocese able to speak the Croatian language, the Rt. Rev. Bishop Philip R. McDevitt, D. D., went personally to New York to see the Very Rev. Benignus Snoj, O. F. M., at that time Commissary for Slovenians and Croats, and requested of him a Franciscan Father for Steelton. Fr. Ambrose Sirca, O. F. M., who at that time was pastor of St. Jerome's Croatian Church in Chicago, Ill., was sent to Steelton, Penn. He took charge of the parish on the first Sunday of September, 1919, and is still guiding the congregation on the principles of his zealous predecessor. Under his direction many improvements have been made, the school and the con-

vent for the Sisters were enlarged. In 1924 the finishing touches, consisting of stained glass windows and artistic paintings, were added to the already stately structure of the church. This church now is the most beautiful of all the Croatian Churches in America.

At the present time the parish numbers 317 families, with 520 children in the school. The school is conducted by the Sisters Adorers of the Most Precious Blood, many of whom are of Croatian birth. The parish so far gave twelve Sisters to this community.

St. Cyril and Methodius Church

New York, N. Y.

THIS parish was organized in the year 1913. Three years before, in 1910, two Fathers of the Holy Cross Commissariat, Frs. Anselm Murn, O. F. M., from the Holy Cross Province of Slovenia, and Fr. Ambrose Sirca, O. F. M., from the Province of St. Jerome in Dalmatia, had taken the census of Croatians on the west side of New York. They found over 300 families, but a very small percentage of these were in favor of a church or parish. Fr. Ambrose went then from New York City across the Hudson River to Hoboken, N. J., to another Croatian colony. There he held services for the Croatians from September, 1910, to August, 1912, in St. Francis chapel of the Italian parish of the Sacred Heart of Jesus.

In September, 1913, Fr. Irenaeus Petricak, O. F. M., and Fr. Anselm Murn, O. F. M., began the parish. They sent letters to the various Croatian societies, asking the Croatian people to come to the Italian church of St. Clara on West 36th St., on Sunday, September 21st, where Holy Mass was said for Croatians. Considering the number of Croatians on the west side, the response was not satisfactory. The services were held in the church of St. Clara for four successive Sundays and each Sunday over two hundred were present. It was therefore necessary for them to have their own church. The Rt. Rev. Msgr. Joseph F. Mooney, Vicar General, suggested to the Fathers to rent the abandoned Lutheran church, a combination building on 552 50th St., and this they did—for one hundred dollars a month. On the 26th of October, 1913, the first Holy Mass was said in this church. It was placed under the protection of the two Slavic apostles, Sts. Cyril and Methodius. It is not necessary to mention here that only zeal for the glory of God and the salvation of immortal souls could stand all the hardships the pastor met in his work among his misled people.

On the 16th of October, 1913, the Rt. Rev. Msgr. Joseph F. Mooney blessed the church and held a very inspiring sermon to the numerous audience. The



next year, 1914, Fr. Ambrose Sirca, O. F. M., was transferred from Rockland Lake, N. Y., to New York City to take charge of this parish. Fr. Irenaeus remained as his assistant. Fr. Ambrose bought the church for \$22,000.00 on December 24, 1924. In the next year he made many improvements in the building. He built an extension to the church, installed steam heat and electricity. In June, 1916, Fr. Ambrose was transferred to St. Jerome's Croatian parish in Chicago, and Fr. Irenaeus again became pastor. As the church is not located in the center of the Croatian colony, he endeavored to reduce the church debt as much as possible, in order to provide for a better church in a more central location.



COMMISSARIAT OF THE
HOLY LAND



Commissariat of the Holy Land

Washington, D. C.

ON a wooded eminence overlooking the Catholic University of America, in the lovely suburb of Brookland, the Commissariat of the Holy Land with the Memorial Church of the Holy Sepulchre and the Franciscan Monastery rise in simple yet impressive splendor. While at present homes are building all around it, the foresight of the founder, the Rev. Godfrey Schilling, provided seclusion for the Shrines and quiet and retirement for the community. No sooner one passes through the portals of the Mt. Holy Sepulchre a feeling of awe and reverence and awayness from the world takes hold of the visitor.

The first Commissariat of the Holy Land in the United States was located in New York City and in the early nineties, with the sanction of the Apostolic See and the approval of the Archbishop of Baltimore, James Cardinal Gibbons, it was transferred to Washington (Brookland Station) and the Commissariat with the church and monastery are known as Mount St. Sepulchre.

On the purchase of the property (the McKeeney estate) several Brothers were sent on to Washington to arrange for the transfer of the work of the Holy Land to Washington.

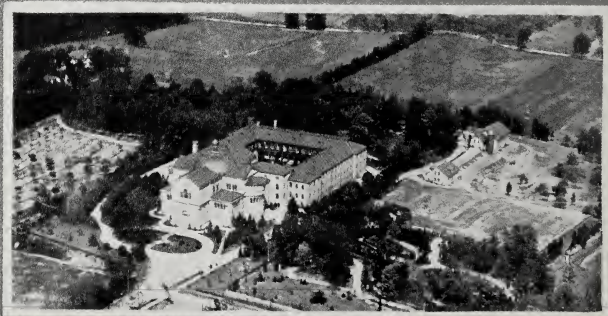
A College was part of the institution in its early days but has since been discontinued temporarily.

Early in February, 1898, ground was broken for the new institution and a few weeks later, on March 19th, the feast of St. Joseph, the cornerstone was laid.

The Feast of the Stigmata, September 17, 1899, witnessed the dedication of the church and monastery by Cardinal Gibbons, and the same feast in 1924 the observance of the silver jubilee of the institution and the consecration of five of the church's altars by the Friar Archbishop of Santa Fe, N. M., Albert T. Daeger.

Ever since Mount St. Sepulchre was opened to the public, this unique Memorial of the Holy Land has attracted numberless visitors and a continuous stream of pilgrims flow through its portals to view the sacred halls, so beautiful in their simplicity, and the Holy Shrines reproduced there with faithful exactitude. The Indulgences of the Holy Land may be gained at all Shrines that are reproductions of the Holy Places. A bronze cross indicates this fact.

Everything there proclaims the scope of the institution. The shrines re-



*Mt. St. Sepulchre, Washington, D. C.
The same, bird's-eye view.*

mind the visitors of the Good Work of the Holy Land, of which Mount St. Sepulchre is the headquarters in the United States of America.

The general architectural outlines of the church are of Byzantine style, with a slight transition to the Italian Renaissance in its details, so that the artistic effects of the great Hagia Sofia and the beautiful Certosa of Pavia have been adapted to Franciscan simplicity. The church is built in the shape of a five-fold cross, which was the coat-of-arms of the Latin Kingdom of Jerusalem, adopted by Godfrey of Bouillon; the large cross forming the main body of the church and the small crosses being utilized as chapels. This emblem is reproduced in the pavement of the church in Venetian mosaic, so that the whole structure, resting thereon, declares at once the scope and plan of the institution itself. This cross, which appears again and again in Mount St. Sepulchre, is symbolic of the Five Wounds of our Lord. It greets the pilgrim from the gable of the church and is never absent from his sight, reminding him continuously of the mission of the Holy Land.

Personnel of the Commissariat of the Holy Land, Washington

PRIESTS—Fr. John Forest McGee, Commissary; Fr. Bernardin Biding, Vice-Commissary; Fr. Godfrey Schilling, Fr. Paschal Kinsel, Fr. Bonaventure Simon, Fr. Barnabas McAlarney, Fr. Frederick Stadler, Fr. Valentine Schaaf, Professor C. U.; Fr. Francis Steck, Student C. U.; Fr. John Koebele, Student C. U.; Fr. Hubert Vecchiarello, Student C. U.; Fr. Laurence Pizzuti, Student C. U.; Cyprian Mensing, Student C. U.

BROTHERS—Bro. Egidio Ranzinger, Bro. Humble Walter, Bro. Leo Kestering, Bro. Meinard Wiget, Bro. Nicholas Blattman, Bro. Richard Busch, Bro. Philip Joossen, Bro. Norbert Tunkel, Bro. Felix Burkart, Bro. Francis Wagner, Bro. Antony Bruya, Bro. Hyacinth Poléc, Bro. Gabriel Hollywood, Bro. Bernard Hauslein, Bro. Giles Gottsacker, Bro. Stanislas Stachowiak, Bro. James Wellman, Bro. Ladislas Piecuch, Bro. Seraphin DeLuca, Bro. Andrew Dinkel, Bro. Wenceslas Kolodziejski, Bro. Edward Caeser, Bro. Dominic Harber, Bro. Malachy Walsh, Bro. Camillus Liska, Bro. Leonard Hughes, Bro. Brendan Cumberland, Bro. Henry Demko, Bro. Casimir Dabrowski, Bro. George Massih, Bro. Fidelis Broglie; Bro. Raymond Gerlach, Bro. Paul Vecchiavello, Bro. Lawrence Salacki, Fr. Paul Breagy, Fr. Francis Spellman, Fr. Antony Korcek, Fr. Leonard Henry, Fr. Benedict McCarthy, Fr. Jerome Siler, Fr. Aidan Lane, Fr. Joseph Byrnes, Fr. Stanislas Dabrowski.





Very Rev. Fr. John Forest McGee, Commissary of the Holy Land, Washington, D. C.

FRANCISCAN
MISSIONARY UNION



Franciscan Missionary Union

What Is the Purpose of the Franciscan Missionary Union?

TO aid by prayer and alms the Franciscan missions in China and among the Indians here in our own country and to support needy students studying in the Franciscan colleges, preparing for work in the missions. In China new territories have been entrusted to the American Franciscans, and we must not disappoint the Holy Father who placed so much confidence in us. The Indians in Arizona, California, New Mexico, Wisconsin and Michigan are our national heritage, and we would be unmindful of the glorious history of the Franciscans in this country if we did not carry on the work begun hundreds of years ago by our Fathers.

Who Can Join This Franciscan Missionary Union?

Anybody may be enrolled, even infants and the deceased; no one is excluded. You may enroll your whole family, even your dear departed.

What Are the Conditions for Membership?

They are very easy: To say an **Our Father** and **Hail Mary** daily or weekly, and to contribute a specified alms. Those who enroll their departed friends or relatives are not obliged to say this daily or weekly prayer for them nor must they say this prayer for their infant children.

What Are the Various Classes of Members?

ORDINARY—Ordinary members are those who contribute a minimum of one cent a month if they are children—or ten cents a month if they are adults, or effectively aid the missions in some other way.

PERPETUAL—Perpetual members are those who contribute a minimum of \$12.00 toward the missions. Entire families and religious communities are enrolled perpetually upon a gift to the missions of \$100.00.

DECEASED—Deceased persons may be enrolled by their friends, or relatives either as Ordinary or Perpetual members under the same conditions as above.

BENEFACTORS—Benefactors are those who contribute an annual amount of \$10.00—or at once or in installments the sum of \$150.00—or who provide in whole or in a large part for some special way of helping.

PROMOTERS—Promoters are those who have gained at least fifteen new members, and are willing to take upon themselves the duties attached to this honor.

N. B.—A SPECIAL DIPLOMA OF MEMBERSHIP IS ISSUED FOR EACH ONE OF THESE CLASSES.

Besides these many friends help by making altar linens, by sending clothes, new and old, stationery and other articles useful in the chapels or in the boarding schools.

Can We Make Our Wills for the Benefit of the Missions?

Members should make our Divine Savior one of their heirs by remembering His work in their wills.

They should be careful to have the will drawn up so that it will stand the tests of the courts. A conscientious attorney should be employed for the purpose.

And What Spiritual Benefits Do We Receive As Members?

They are very numerous and generous:—

Spiritual Benefits

(Pius XI, April 25, 1922—Act. Min., June, 1922)

PLENARY INDULGENCES—

1. On the day of enrollment, or on the following Sunday.
2. On the Festivals, or within the Octaves, of Epiphany, Pentecost, Sacred Heart, Immaculate Conception, Purification, Assumption, Nativity B. V. M., St. Joseph, Sts. Peter and Paul, St. Francis of Assisi (Oct. 4), St. Anthony of Padua (June 13), St. Francis Solano (July 13), St. John Capistran (March 28), St. Bernardine of Siena (May 20), St. Leonard of Portmaurice (Nov. 26), St. James of the Marches (Nov. 28), St. Francis Xavier (Dec. 3).
3. In the hour of death.

PARTIAL INDULGENCES—300 DAYS—

1. Whenever the daily or weekly prayer is recited.
2. Whenever a new member is gained.

PARTICIPATION—The members of the Union participate:

1. In all the prayers and good works of the priests, the brothers and the sisters of the Franciscan Order throughout the world.
 2. In numerous holy Masses which are offered up daily in the churches of the Franciscan Order throughout the world for the living and the deceased benefactors of the Order.
 3. In all the holy Masses, communions, prayers, and other good works of the missionaries and their converts.
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SPECIAL MASSES—Every year, in all churches where the Union is established special Masses will be celebrated as follows:

1. For the Living Members of the Union:
A special Mass on the festivals, or within the octaves of Epiphany (Jan. 6) and of St. Anthony of Padua (June 13).
2. For the Deceased Members of the Union:
A special Requiem Mass during the month of November.

FOR PRIESTS—Priests who are members of the Union enjoy the following privileges:

1. The favor of a privileged altar three times a week.
2. The faculty of blessing crucifixes, and annexing to them the Indulgence of the Holy Way of the Cross.

Who Are the Main Patrons of the Franciscan Missionary Union?

None other than our dear St. Anthony is the Patron for the entire world, and St. Francis Solano, the American Franciscan Saint, for the American branches.

PRAYERS FOR THE MISSIONS

St. Anthony of Padua

Patron of the F. M. U. throughout the world
(June 13th)

ALMIGHTY and eternal God who didst glorify Thy faithful confessor, Anthony, with the perpetual gift of working miracles, graciously grant that what we confidently seek through his merits (the conversion of the Indians and Chinese) we may surely receive by his intercession through Christ, our Lord. Amen.

St. Francis Solano

Patron of the American Branches of the F. M. U.
(July 13th)

O GOD, who through blessed Francis didst bring into the bosom of the Church many nations of America; by his merits and prayers turn away Thy wrath from our sins and mercifully extend the fear of Thy name to the nations that have not known Thee, through Christ our Lord. Amen.

Directory of Franciscan Foundations in the United States

I. Province of The Sacred Heart (St. Louis).

1. Ashland, Wis., St. Agnes', 2nd Ave. E and Front St.—(Tel. 863.)
2. Bayfield, Wis., Holy Family.—(Tel. Wisconsin 69-W.)
3. Chaska, Carver Co., Minn., Guardian Angel.
4. Chicago, Ill., St. Peter's, 816 S. Clark St.—(Tel. Harrison 0882.)
5. Chicago, Ill., St. Augustine's, 5045 Laflin St.—(Tel. Boulevard 4217.)
6. Chicago, Ill., Franciscan Herald, 1434 W. 51st St.—(Tel. Yards 2100.)
7. Chicago, Ill., Third Order Forum, 1434 W. 51st St.—(Tel. Yards 2100.)
8. Cleveland, O., St. Joseph's, 2543 E. 23rd St.—(Tel. Prospect 2124.)
9. Cleveland, O., St. Stanislaus', 2649 E. 65th St.
10. Cleveland, O. (West Park), Our Lady of the Angels, 3644 Rocky River Drive.—(Tel. Lakewood 2707.)
11. Columbus, Neb., St. Bonaventure's, 1565 18th Ave.—(Tel. 563.)
12. Dubuque, Ia., Holy Trinity, Hamilton and Lincoln Ave.—(Tel. 4280.)
13. Harbor Springs, Emmet Co., Mich., Holy Childhood.—(Tel. 177.)
14. Hermann, Gasconade Co., Mo., St. George, 129 W. 4th St.—(Tel. 163.)
15. Humphrey, Platte Co., Neb., St. Francis.—(Tel. 100.)
16. Indianapolis, Ind., Sacred Heart, 1530 Union St.—(Tel. Drexel 0103.)
17. Joliet, Ill., St. John's, 504 N. Hickory St.—(Tel. 1115 Joliet.)
18. Jordan, Scott Co., Minn., St. John's.
19. Keshena, Shawano Co., Wis.
20. Lindsay, Neb., Holy Family.
21. Mayslake, Hinsdale, Ill., R. R. 2, Franciscan Fathers.—(Tel. Hinsdale 580-M.)
22. Mayslake, Hinsdale, Ill., R. R. 2, St. Francis Retreat.—(Tel. Hinsdale 580-J.)
23. Mayslake, Hinsdale, Ill., R. R. 2, St. Joseph's College.
24. Memphis, Tenn., St. Mary, 155 Market Ave.
25. Oak Forest, Ill., Saint Roch.—(Tel. Pullman 0875 or Blue Island 202.)
26. Omaha, Neb., St. Joseph, 1730 S. 16th St.—(Tel. Jackson 1618.)
27. Petoskey, Mich., St. Francis Xavier, 415 State St.
28. Quincy, Ill., Franciscan Monastery, 1721 College Ave.—(Tel. 2898.)
29. Quincy, Ill., Quincy College, 1801 College Ave.—(Tel. 16.)
30. St. Bernard, Neb., P. O. Lindsay, R. R. 2.
31. St. Louis, Mo., St. Anthony, 3140 Meramec St.—(Tel. Riverside 2188.)
(Provincial's residence.)
32. St. Paul, Minn., Sacred Heart, 840 E. 6th St.—(Tel. Tower 2611.)

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33. Sioux City, Ia., St. Boniface, 703 W. 5th St.—(Tel. Automatic 2452.)
 34. Superior, Wis., St. Francis, 2316 E. 4th St.—(Tel. East 139-M.)
 35. Teutopolis, Effingham Co., Ill., Franciscan Monastery.
 36. Teutopolis, Effingham Co., Ill., St. Joseph's College.
 37. Washington, Franklin Co., Mo., St. Francis B., 311 W. 2nd St.—(Tel. 1300.)
 38. Waterloo, Ia., St. Mary's, 2127 E. 4th St.—(Tel. 333.)

II. Province of St. John the Baptist (Cincinnati, O.).

1. Batesville, Ripley Co., Ind., St. Louis, 5 Adolphine St.—(Tel. 8150.)
 2. Beeville, Tex., St. Mary, Box 88, Corner Ireland St. and Avenue D.—
Tel. 456-W.)
 3. Bloomington, Ill., St. Mary, 527 W. Jackson St.
 4. Buras, La., B. V. M. Boni Portus (Our Lady of Good Harbor).
 5. Calumet, Mich., Sacred Heart, Rockland Sta.—(Tel. 114.)
 6. Carlsbad, Eddy Co., N. Mex., St. Edward, Box 603.—(Tel. 171.)
 7. Chin Lee, Apache Co., Ariz., Annunciation B. V. M.
 8. Cincinnati, O., St. Anthony Monastery, R. R. No. 9, Box 254.—(Tel. Kirby 2146.)
 9. Cincinnati, O., St. Bonaventure, 1798 Queen City Ave.
 10. Cincinnati, O., St. Francis Monastery, 1615 Vine St.—(Tel. Canal 339.)
(Provincial's residence.)
 11. Cincinnati, O., St. Francis Seminary, Mt. Healthy P. O.—(Tel. Clover-
nook 7544.)
 12. Cincinnati, O., St. George, 42 Calhoun St.—(Tel. Avon. 1082.)
 13. Cincinnati, O., St. John, 22 Green St.
 14. Cincinnati, O., St. Anthony's Messenger and Sendbote, 1615 Republic.—
(Tel. Canal 339.)
 15. Cincinnati, O., Sacred Heart, Technical School for Boys, Mt. Alverno,
R. R. No. 4, Price Hill Sta.—(Tel. Warsaw 222.)
 16. Clovis, N. Mex., Sacred Heart, 414 W. 9th St.—(Tel. 273.)
 17. Cuba, N. Mex., Box 112.
 18. Emporia, Kans., Sacred Heart, 101 Cottonwood St.
 19. Escanaba, Mich., St. Joseph, 709 First Ave. S.—(Tel. 534.)
 20. Farmington, San Juan Co., N. Mex., Sacred Heart, Box 335.
 21. Gallup, McKinley Co., N. Mex., Sacred Heart, Box 787.
 22. Hamilton, O., St. Stephen, 224 Dayton St.
 23. Higginsville, Mo., St. Mary, 401 W. Broadway.
 24. Jemez, Sandoval Co., San Diego (Jemez Pueblo), N. Mex.
 25. Kansas City, Kans., St. Anthony, 637 Barnett Ave.
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26. Kansas City, Mo., Our Lady of Sorrows, 2552 Locust St.—(Tel. Delaware 1343.)
 27. Kansas City, Mo., St. Francis Seraph, 605 Wyman Ave.
 28. Lafayette, Ind., St. Boniface, 318 N. Ninth St.—(Tel. 891.)
 29. Lafayette, Ind., St. Lawrence, 1916 Meharry St.
 30. Louisville, Ky., St. Boniface Monastery, 501 Fehr Ave.—(Tel. Highland 4726.)
 31. Louisville, Ky., St. Joseph, 1406 E. Washington St.—(Tel. Highland 4771.)
 32. Lukachukai, Apache Co., Ariz., St. Isabel.
 33. Lumberton, N. Mex., St. Francis, Box 86.
 34. Metamora, Woodford Co., Ill., St. Mary, Box 197.
 35. Minonk, Ill., St. Patrick, Box 36.
 36. New Orleans, La., St. Mary of the Angels, 2201 Gallier St.—(Tel. Hemlock 5362.)
 37. Oldenburg, Franklin Co., Ind., Holy Family Monastery.
 38. Olpe, Lyon Co., Kans., St. Joseph.—(Tel. 21.)
 39. Park View, N. Mex., Box 6.
 40. Pena Blanca, Sandoval Co., N. Mex., Nuestra de Guadalupe.
 41. Peoria, Ill., St. Boniface, 128 Antoinette St.
 42. Peoria, Ill., Sacred Heart, 504 Fulton St.
 43. Roswell, N. Mex., St. Peter, 805 S. Main St.—(Tel. 501.)
 44. San Angelo, Tex., Sacred Heart, 19 S. Oakes St., Box 32.—(Tel. 695.)
 45. St. Bernard, O., St. Clement Monastery, 4536 Main Ave.
 46. St. Michael's Mission, St. Michael's, Apache Co., Ariz.
 47. San Fidel, Valencia Co., N. Mex.
 48. Santa Fe, N. Mex., St. Francis Cathedral, Box 829.—(Tel. 106.)
 49. Streator, Ill., St. Anthony, 407 S. Park St.—(Tel. 140.)
 50. Wichita, Kans., St. Anthony, 256 Ohio Ave.—(Tel. Market 5595.)

III. Holy Name Province (New York, N. Y.).

1. Buffalo, N. Y., St. Patrick's, 102 Seymour St.—(Tel. Jefferson 0367.)
 2. Butler, N. J., St. Anthony of Padua.
 3. Callicoon (Sullivan Co.), N. Y., Church of the Holy Cross.
 4. Callicoon (Sullivan Co.), N. Y., St. Joseph's Seraphic Seminary.
 5. Croghan (Lewis Co.), N. Y., St. Stephen's Monastery.—(Tel. J-51.)
 6. Denver, Colo., St. Elizabeth's, Curtiss and 11th St.
 7. E. Rutherford, N. J. (Bergen Co.), St. Joseph's.
 8. Garfield, N. J. (Bergen Co.), Holy Name, 125 Passaic St.—(Tel. Passaic 6640.)
 9. New York, N. Y., St. Francis of Assisi, 135 W. 31st St.—(Tel. Pennsylv. 1724.) (Provincial's residence.)
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10. New York, N. Y., Clason Point, Holy Cross, 1865 Randall Ave.
 11. Paterson, N. J., St. Bonaventure's, 174 Ramsey St.—(Tel. Lambert 4245.)
 12. Allegany, N. Y., St. Bonaventure's Seminary, St. Bonaventure Sta.—(Tel. Allegany 28.)
 13. Allegany, N. Y., St. Bonaventure's Monastery, St. Bonaventure Sta.—(Tel. Allegany 28.)
 14. Winsted, Conn., St. Joseph's Monastery, 31 Oak St.—(Tel. 130.)

IV. Province of Santa Barbara (San Francisco, Cal.).

1. Banning, Riverside Co., Calif., St. Boniface's Indian School.—(Tel. 273.)
2. Cowlitz Prairie (Winlock P. O.), Wash., St. Francis Mission.—(Tel. Toledo 41-F-24.)
3. Kelso, Wash., 403 Church St.—(Tel. 371.)
4. Lakeport, Lake Co., Calif.
5. Los Angeles, Calif., 218 E. 12th St.—(Tel. Westmore 6088.)
6. North San Diego, Calif., Box 118.—(Tel. Hillcrest 2384-R.)
7. Oakland, Calif., 1500 34th Ave.—(Tel. Fruitvale 74.)
8. Phoenix, Ariz., 231 N. 3rd St., St. Mary's.—(Tel. 6171.)
9. Portland, Ore., 141 E. 76th St.—(Tel. Tabor 1347.)
10. Rice, Ariz. (Apache Indian Mission), San Carlos.
11. Sacramento, Calif., 1112 26th St.—(Tel. Main 1629.)
12. San Solano Mission, Topawa (via Tucson, Ariz.).—(Tel. Sells.)
13. St. John's Mission, Komatke, P. O. via Phoenix, Ariz.—(Tel. 120-R4.)
14. **San Francisco, Calif., St. Boniface, 133 Golden Gate Ave.—(Tel. Hemlock 7879.) (Provincial's residence.)**
15. San Francisco, Calif., St. Anthony's, 3215 Army St.—(Tel. Mission 2704.)
16. San Luis Rey, Calif., Old Mission.—(Tel. 17-F-21.)
17. San Xavier Mission, Tucson, Ariz., Box 38.—(Tel. Mt. States A-1.)
18. Santa Barbara, Calif., Old Mission.—(Tel. 163.)
19. Santa Barbara, Calif., St. Anthony's Seminary, Box 667.—(Tel. 175 or 3459-W.)
20. Seattle, Wash., St. George's, 5303 Corson Ave.—(Tel. Glendale 1244.)
21. Spokane, Wash., 4414 N. Jefferson St., St. Francis of Assisi.—(Tel. Broadway 0496.)
22. Whiteriver, Navajo Co., Ariz., St. Francis.
23. Yuma, Ariz., Box 74, St. Thomas.

V. Province of the Immaculate Conception (New York, N. Y.)

1. Boston, Mass., St. Leonard of P. M., 14 N. Bennett St.
 2. East Boston, Mass., Our Lady of Mt. Carmel, 128 Gove St.
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3. Brooklyn, N. Y., Our Lady of Peace, 522 Carroll St.
 4. Cambridge, Mass., St. Francis of Assisi, 42 Fourth St.
 5. Catskill, N. Y., St. Anthony's Seraphic College.
 6. Hudson, N. Y., Our Lady of Mt. Carmel, 202 Union St.—(Tel. Hudson 338.)
 7. Mt. Vernon, N. Y., Our Lady of Mt. Carmel, 10 S. 10th St.
 8. **New York, N. Y., St. Anthony of Padua, 151 Thompson St. (Provincial's residence.)**
 9. New York, N. Y., St. Clare, 436 W. 36th St.
 10. New York, N. Y., Most Precious Blood, 113 Baxter St.
 11. New York, N. Y., Our Lady of Pity, 276 E. 151st St.—(Tel. Matt Haven 1649.)
 12. New York, N. Y.—St. Sebastian's, 310 E. 24th St.
 13. Pittsburgh, Pa., Our Lady Help of Christians, 6513 Meadow St.
 14. Pittsburgh, Pa., St. Peter's, 120 Fernando St.

VI. Commissariat of the Assumption of the B. V. M. (Pulaski, Wis.)

1. Green Bay, Wis., St. Mary of the Angels, 645 S. Irwin Ave.—(Tel. Adams 740.)
2. Hofa Park, Wis. (Shawano Co.), St. Stanislaus (Seymour R. R. No. 2.)
3. Paynesdale (Houghton Co.), Mich., Sacred Heart.
4. **Pulaski, Wis., Assumption of the B. V. M.—(Tel. Pulaski F9-R2.) (Provincial's residence.)**
5. Sturtevant, Wis., St. Joseph's Convent (Mt. Pleasant).—Tel. Sturtevant No. 8.)
6. Sturtevant, Wis., St. Bonaventure College (Mt. Pleasant).—(Tel. Sturtevant No. 8.)
7. Sturtevant, Wis., St. Sebastian's (Mt. Pleasant).

VII. Commissariat of the Holy Cross (Lemont, Ill.)

1. New York City, St. Cyril's, 62 St. Mark's Place.—(Tel. Orchard 3442.)
 2. New York City, St. Cyril & Methodius, 552 W. 50th St.—(Tel. Columbus 2732.)
 3. Bethlehem, Pa., St. Joseph's, 416 E. 5th St.
 4. Chicago, Ill., St. Jerome's, 217 W. 25th St.—(Tel. Victory 1871.)
 5. Chicago, Ill., Sacred Heart, 2906 E. 96th St.—(Tel. South Chicago 1423.)
 6. Chicago, Ill., St. Stephen's, 1852 W. 22nd Place.—(Tel. Canal 4199.)
 7. Steelton, Pa., St. Mary of the Assumption, Dauphin Co.
 8. Clifton, N. J., St. Cyril & Methodius, 143 Ackerman Ave.
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9. Lemont, Ill., St. Mary's, P. O. Box 443.—(Tel. Lemont 100-J2 and 100-J1.)
(Main Residence.)
 10. St. Louis, Mo., Franciscan Fathers, 12th and Russell Sts.

VIII. Provinces of St. John Capistran and St. Stephan (Hungary-Europe).

1. Barberton, O., Holy Trinity, 345 First St.—(Tel. Barberton 417-T.)
2. New Brunswick, N. J., St. Ladislaus, 215 Somerset St.
3. Detroit, Mich., Holy Cross Church, 8423 South St. (No Residence.)
4. New York, N. Y., St. Stephan's, 420 E. 14th St.—(Tel. Lexington 8554.)
(Main Residence.)
5. Roebling, N. J., Assumption B. V. M., West Ave. and Knickerbocker Road.
(No Residence.)

IX. Commissariat of the Holy Land.

Washington, D. C., Mt. St. Sepulchre, Brookland Station, 14th and Quincy Sts.—
(Tel. North 1883.)

X. Province of Mexico.

Tularosa, Otero Co., N. Mex. (U. S.), St. Francis Church.



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